

ΑΥΤΑΡΚΕΙΑ,

OR THE

ART

OF DIVINE

CONTENTMENT

BY

THOMAS WATSON,

*M. of A. of Emmanuel Colledg in
Cambridg, and now Pastor of
Stephens Walbrook, LOND.*

The Second Edition, corrected.

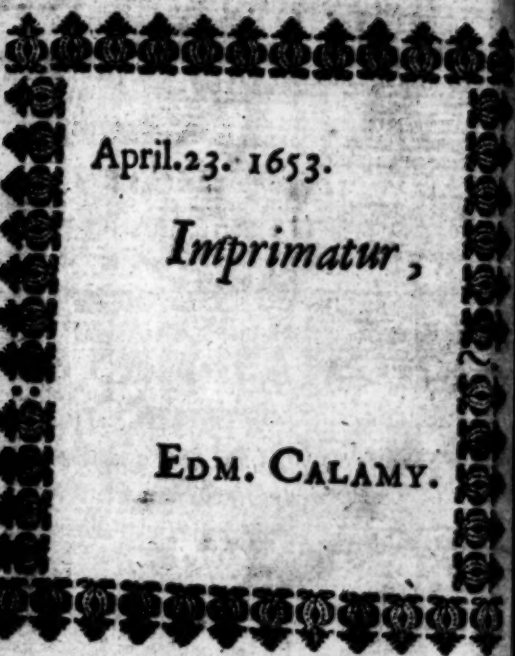
*Godlinesse with Contentment is great
gain. 1 TIM. 6. 6.*

Κέφαλος φέρειν κρη δύσιν δὲ ὄντα συμφορὰς. Eurip.

Beatus est qui suis contentus est. Seneca.

LONDON,

Printed by T. M. for Ralph Smith, at
the sign of the Bible in Cornhil, near
the Royal Exchange, 1654.



April. 23. 1653.

Imprimatur,

EDM. CALAMY.

ART ARITHMETIC

OR THE

ART ARITHMETIC

OF DIVISION

CONTAINING

BY

THOMAS WATSON

M. of A. of Emmanuel College in
Cambridge, and now Fellow of
St. John's College in the same

The Second Edition, corrected

Cambridge: Printed by J. Sturges, in Great
Britain 1710

These figures are printed in
the margin of the text, and are
not to be taken as a part of the
text.

London

Printed by J. Sturges, in Great
Britain 1710
The Author's Examination, 1710

The Epistle to the Reader:

Christian Reader,

Having seriously conside-

Hered the great dishonours
done to Almighty God

(as wel as the prejudice
which doth accrue to our selves) by

the sin of Discontent, (a Catholick
and Epidemical sin^{*};) It did at first

put me upon the study of this subject.

Nor is it incongruous to handle this
next in order to the Christian

Charter. I shewed you there the
great things which a Believer hath in

reversion, Things to come are
his; & here, behold a Christians holy

& gracious deportment in this life,
which discovers it self in nothing

more eminently, then in Contenta-
tion. Discontent is to the soul, as a

* In statu
maxime
querulo &
moroso
fui sumus.
Sen.

The Epistle to the Reader.

* Est animi agrii-
do. Cic.
Tulc. 4

disease to the body*, it puts it out of temper, and doth much hinder its regular and sublime motions heavenward. Discontent is hereditary, and no doubt but it is much augmented by the many sad eclipses and changes that have fallen out of late in the body politick; yet the disease is not to be pleaded for, because natural, but to be resisted, because sinful. That which should make us out of love with this sullen distemper, is the contemplating the beautifull Queen of Contentation*. For my part, I know not any ornament in Religion that doth more bespangle a Christian, or glitter in the eye of God and man, then this of Contentment. Nor certainly is there any thing wherein all the Christian vertues do work more harmoniously, or shine more transparently,

Contraria
juxta se po-
sita, &c.

The Epistle to the Reader.
rently then in this Orb. Every grace
doth act its part here, and help to
keep the soul in its ~~inexhaust~~; this is
the true Philosophers stone, which
turnes all into Gold, this is the curi-
ous enamel and embroidery of the
heart, which makes Christs spouse all
glorious within. How should e-
very Christian be ambitious to wear
such a sparkling Diamond! If there
be a blessed life before we come at
Heaven, it is the contented life, and
why not contented? Why art thou
wroth, and why is thy coun-
tenance fallen*? Man of all crea- * Gen. 4. 6
tures hath the least cause to be dis-
contented. Canst thou deserve any
thing from God? doth he owe thee any
thing? What if the scene turn, and
God puts thee under the black rod?
Whereas he useth a rod, he might use

The Epistle to the Reader.

a Scorpion; he might as wel damn thee, as whip thee; Why then art thou so querulous? why dost thou give way to this irrational and unthankful sin of discontent? The good Lord humble his own people for nourishing such a viper in their brest, as doth not only eat out the bowels of their comfort, but spits venome in the face of God himself. O Christian, who art overspread with this fretting leprosie, thou carriest the man of sin about thee; for thou settest thy self above God, as if thou wert wiser then he, would'st saucily prescribe him what condition is best for thee. O this Divel of discontent, which whomsoever it possesseth, it makes his heart a little hel. I know there wil not be perfect contentment here in this life*,

Perfect

* ταπειν.
Idy, exinde
ταπειν.

* Amplific
ma quaque

in this life*, *in ois wayl anyp evd amovei.*

The Epistle to the Reader.

Perfect pleasure is only at Gods
right hand*; yet we may begin
here to tune our instrument before
we play the sweet lesson of Content-
ment exactly in heaven. I should
be glad if this little piece might be
like Moses his casting the tree into
the waters*, so make the uncouth,
bitter condition of life, more sweet
and pleasant to drink of. I have once
more adventured into the publick;
this I acknowledg to be rudi Mi-
nervâ, home-spun; some better hand
might have made a more curious
draught: but having preached upon
the subject, I was earnestly solicited
by some of my Hearers to publish it;
and although it is not drest in that
rich attire of eloquence, as it might;
yet I am not about Poetry, or Orato-
ry, but Divinity; nor is this inten-
ded

*lætitia sub-
sit quæpiam
vel parva
quarimo-
nia. Luci-
us Apul.
Florid. l. 2
* Pl. 16. 11*

** Ex. 15. 25*

The Epistle to the Reader.

ded for fancy, but practice. If I may
herein do any service, or cast but a
mite into the treasury of the Churches
grace, I have my desire. The end
of our living is to live to God, & to
lift up his Name in the world*. The
Lord adde an effectual blessing to
this work, and fasten it as a nail in a
sure place; He of his mercy make it
as spiritual physick to purge the ill
humour of Discontent out of our
hearts, that so a crown of honor may
be set upon the head of Religion,
and the crystal streams of joy and
peace may ever run in our souls:
which is the prayer of him who is
desirous to be a faithful Orator for
thee at the throne of grace,

* Nihil
turpius est
quam gran-
dis natu se-
nex, qui
nullum ali-
ud habet ar-
gumentum
quo probez
se diu vix-
isse prater
etatem.
Seneca. de
Tranquil.

From my study at
Stephens Walbrook,
May 5. 1653

THOMAS WATSON.

T O T H E
Christian Reader.

Word spoken in due season, how
good is it? * As God giveth * Prov. 15,
A * to his creatures their meat 23.
in season *; so his faithfull * Ps. 104.
stewards provide for his 27.
household their portion of meat in due sea-
son *. And as it is with corporall food, * Luke 12,
the season addeth much both to the va- 42.
lue and usefulness thereof; in like manner
it is with food spiritual. In this regard,
the brokenness of these times (where-
in the bosomes of most people are filled
with disquiets, and. their mouthes with
murmurings) may well render this Trea-
sife the more acceptable. The seas are not
so stormy (though never more trouble-
some then at this day) as mens spirits are
tempestuous, tossed to and fro with dis-
contents. And now the Lord (who ma-
keth every thing beautifull in his time *) * Eccl. 3.
hath most opportunely put into thy 11.
hand a profitable discourse to calme un-
quiet hearts. Adam in Paradise dashed
upon

To the Christian Reader.

upon the rock of discontent (which some Divines conceive was his first sin.) This with many instances more in Scripture, together with our own sad experience, doth both speak our danger and call for caution. Now godlinesse is the onely soveraigne Antidote against this spreading disease; and Gods grace alone (being settled and exercised in the heart) can cause steadinesse in stormy times*.

* Heb. 13.

9. Whereas, *Contentation ariseth either from the fruition of all comforts, or from a not*

* Dr. Hall.

desiring of some which we have not *. True

piety doth put a Christian into such a condition: Hereby we both possess God, and are taught how to improve him who is the onely satisfying, everlasting porti-

* Psal. 73.

25, 26.

* Mat. 8.

20.

* Psal. 16.

5, 6.

Ubi bene

esse poteris

sine te? ubi

male esse

poteris cum

te? Bern.

* Gen. 33.

11.

* Prov. 8.

30, 31.

on of his people*. Herein Christ (though poor in this world *) greatly rejoyced.

The Lord is the portion of my inheritance,

the lines are fallen unto me in pleasant pla-

ces; yea, I have a goodly heritage *: upon

this account also Jacob said, *I have e-*

nough *: or, (as it is in the Originall) I

have all. God the Father, and Christ his

Sonne had sweet satisfaction in each o-

ther when there was no other being *;

therefore such who possess and improve

God through Christ, cannot possibly be

dis.

To the Christian Reader.

dissatisfied. The Almighty is the God of
 all grace*, of all comfort*, and of salva-^{* 1 Pet. 5.}
 tions*; in which respects, neither defi-^{20.}
 ciencies or disappointments, losses or crof-^{* 2 Cor. 1.}
 ses can cause disquieting discontents in^{4.}
 that bosom where faith is commander in^{* Psal. 68.}
 chief. The Prophet *Habakkuk* rejoiced in^{20.}
 the God of his salvation, when the pestilence^{* Hab. 3. 5}
 went before him*, and burning coles came
 forth of his feet; and when he supposed all
 creature-succors both for delight & ne-^{vers, 17,}
 cessity to be quite removed. This, this is^{18.}
 the life which Christians should endeavor,
 and may attaine by the vigorous regular
 actings of precious faith. This is the gain
 of Contentment, which comes in by god-
 liness, when providences are black and
 likely to be bloody; now, *The just shall*
live by his faith *. That speech of learned^{* Hab. 2. 4.}
 Mr. Gataker is weighty, and well worth^{* Heb. 12.}
 the marking, *A contented minde argues a*
religious heart, and a discontented minde
argues an irreligious heart. And that
 worthy Divine Mr. Greenham was bold
 to say, *They never felt Gods love, or tasted*
forgiveness of sins, who are discontented. This
 likewise was an holy breathing of reve-
 rend Dr. Hall in his *Meditations*, *I have*
somewhat of the best things, I will wit
thank

To the Christian Reader.

thankfulnesse enjoy them, and will want
the rest with contentment. By attaining

and maintaining this frame of heart, we

* *Dives* *

est qui sua

forte gau-

det, animus

est potissi-

ma qui

divites fa-

cit. Sen.

* *Prov. 17.*

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

1.

might have much of heaven on this side

heaven. Holy contentment maketh them

truly rich, whom the oppressing world

maketh very poor*. Hereby our sweetest

morsels shall be well seasoned, and our

bitterest potions well sweetned*. Had we

learned to enjoy contentment in *Jehovah*,

who is immutable and all-sufficient, this

heavenly frame of spirit should never

perish or change in the midst of the

most amazing alterations in Church and

State, with which his Majesty is pleased

to exercise us; whereas because we live

alone upon sublunaries, therefore we are

apt with *Nabal* to die upon the next,

through dejectednesse, upon the ap-

proach of imagined dangers. When God

seeth cause to cut us short of many crea-

ture-accommodations, faith will mode-

rate our desires after them, assuring the

soul that nothing is withdrawn, or with-

held, which might be really advantage-

ous; and doubtlesse it is a great piece of

happinesse upon earth, not to long after

that which the Lord is pleased to deny*.

Indeed men act rather like Heathens than

Christi-

To the Christian Reader.

Christians, when they fret upon some particular inferior disappointments, notwithstanding Gods liberality laid forth upon them in many other respects. As *Alexander* the Monarch of the world was discontented, because he would not grow in his gardens at *Babylon*. *Diogenes* the Cynick was herein more wise, who finding a Mouse in his sachel, said, he saw that himself was not so poor, but some were glad of his leavings. Oh how might we (if we had hearts to improve higher providences) rock our peevish spirits quiet by much stronger arguments. Let us then lay before our eyes the practises of wise men recorded in Scripture for our imitation, as *Jacob*, *Agur*, *Paul*, &c. * *Gen. 28.*
let us charge home upon our consciences, divine exhortations backed with *Pro. 30. 8.*
strong reasonings, and encouraged with *1 Tim. 6. 7.*
sweet promises. It was the grave counsel of holy *Greenham*; *Having food and raiment, take the rest as an overplus.* Are we *1. 70.*
unbloſſe then the least of Gods mercies? *Ge. 32. 10.*
Is not God our bountifull benefactor?
why then do we not rest contented with his liberall allowance? Oh let us chide our wrangling spirits, and encourage confidence with contentment in God as *Psal. 43. 5.*
bleſ-

To the Christian Reader.

blessed *David* did. My pen hath outrun my purpose when I undertook this preface; but I will no longer (good Reader) detain thee in the porch, wherein I have designed to quicken and to prepare thee to the more fruitful improvement of this seasonable, usefull Treatise; wherein the Author hath exercised to good purpose, both the Christian graces, and ministerial gifts with which God hath enriched him. Herein the Doctrine of Christian contentment is clearly illustrated, and profitably applyed; the speciall cases (wherein through change of providences discontents are most commonly occasioned,) are patticularized, and preservatives applyed to secure the soul. Although some other worthy Divines have been helpful by their discourses upon this subject; yet there is much of peculiar use in this Treatise. The Apostle tells us that some manifestation of the Spirit is given unto every man to profit withal*. Thy soul-profit is propounded as the Authors end in publishing this piece, and that this end may be accomplished, is the unfained desire, and hearty prayer of him who is,

Thy servant in, and for Christ.

May 3. 1653.

SIMON ASH



THE ART OF DIVINE CONTENTMENT

CHAP. I.

The Introduction to the Text.

PHIL. 4. 11.

*I have learned, in whatsoever state I
am, therewith to be content.*



These words are brought
in by way of *Prolegomena*
so, to anticipate and
prevent any Objection

on. The Apostle had in the
former Verses, laid down many
grave and heavenly exhortations;

CTC

B

among

among the rest, to be careful for nothing, Vers. 6. Not to exclude,

* Neque enim prohibetur quod homo de rebus in posterum necessarium non sollicitetur, Aquinas Heb. 13. 1 Tim. 5, 8

1. A prudential care *. For Hee that provideth not for his owne house, hath denyed the Faith, and is worse then an Infidel. Nor, 2. A Religious

care. For, wee must give all diligence to make our Calling and Electi-

* 2 Pet. 1. 10

* Subet Apostolus, ut deponatur anxiosa cura, quod ista non nisi ex infidelitate proficiatur. Zanchy. * Mat. 6 25

on sure *. But 3. To exclude all * anxious care about the issues and events of things; Take no thought for your life, what you shall eat *: and in this sense it should be

a Christians care not to be careful. The word in the Greeke [Carefull] comes from a Primitive

* Dicitur usque hodie in Hebr. 12. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

verb that signifies. To take heed in pieces, a soule-dividing Care: take

* Ps. 35 7 בורל על

heed of this. Wee are bid to commend our way unto the Lord: the Hebrew word is, Roll * thy way upon the Lord. It is our work to cast

care *, and it is Gods work to take * 1 Pet. 5. 7
care. By our immoderacy we take his
work out of his hand.

Care, when it is *excentrick*, either
distrustfull, or distracting, is very
dishonorable to God; it takes away
his providence, as if he sat in hea-
ven, and minded not what became
of things here below: like a man
that makes a clock, and then leaves
it to go of it self. Immoderate
care takes the heart off from better
things; and usually while wee are
thinking how we shall do to live, we
forget how to die. *Curus tabescimus*

omnes. — Care is a spiritual can-
ker, that doth waste and dispirit: *Q-
ui homo?* We may sooner by our
care add a *farlong* to our grief, then
a *cubit* to our comfort. God doth
threaten it as a curse; *They shall eat
their bread with carefulness* *: better * *Ezekiel 4*
fast, then eat of that bread. *Be care-
ful for nothing.* 19

Now lest any one should say,

I, *Paul*, thou preacheſt that to us, which thou haſt ſcarce learned thy ſelf. Haſt thou learned not to be carefull? The Apoſtle ſeems tacitly to answer that in the words of the Text; *I have learned in whatſoever ſtate I am, therewith to be content.*

Egregia Sententia! A ſpeech worthy to be engraven upon our hearts, and to be written in letters of Gold upon the Crowns and Diadems of Princes. The Text doth branch it ſelf into theſe two generall parts.

I. *The Scholaz, Paul; I have learned.*

II. *The Leſſon: In every ſtate to be content.*

CHAP.

Now let any one ſhould ſay,



CHAP. II.

The first branch of the Text, The Scholar, with the first Proposition.

I Begin with the first. I. The Scholar, and his proficiency; I have learned. Out of which I shall in transitu observe two things by way of paraphrase. 1. It is not *ἔκωσα*, but *ἐμαθον*. The Apostle doth not say, I have heard, that in every state I should be content; but, I have learned. Whence, 1. Doctr. It is not enough for Christians to hear their duty, but they must learne their duty. It is one thing to heare, and another thing to learne; as it is one thing to eat, and another thing to concoct. Saint Paul was a Practitioner,

1. Observ. *ἐμαθον*, it is a practice word.

1. Doctr.

tioner. Christians hear much, but it is to be feared, learne little. There were four sorts of ground in the Parable *, and but one good ground. An embleme of this truth, many *Hearers*, but few *Learners*. There are two things which keep us from learning.

1.

1. *Slighting what we hear.* Christ is the *Pearle of Price*; when we disesteeme this Pearle, we shall never learne, either its value, or its vertue. The Gospel is a rare Myſtery; in one place it is call'd the *Gospell of Grace*, in another, *the Gospell of Glory*; because in it, as in a transparant Glasse the glory of God is resplendent; But, he that hath learned to contemne this Myſtery, will hardly ever learne to obey it. He that looks upon the things of Heaven as things by the by, and perhaps the driving of a trade, or carrying on some politick designe to be of greater importance; this

* το εὐαγγ.
 γέννησις
 τοῦ Χριστοῦ
 70.
 Act. 10.

* το εὐαγγ.
 γέννησις
 τοῦ Θεοῦ
 1 Corin.
 4. 4.

this man is in the high road to damnation, and will hardly ever learne the things of his peace. Who will learne that which he thinks is scarce worth learning?

2. *Forgetting what we hear* *. If ^{2.} *Yacum* a Scholar have his Rules laid before *scimus* him, and he forgets them as fast *quantum* as he reads them, he will never *in memoria* learn †. *Aristotle* calls the Memory, *Plato* in *Timæo*, the *Scribe* of the Soul; and *Bernard* † *James* calls it the *Stomack* of the Soul, because it hath a retentive faculty, and turnes heavenly food into blood and spirits. We have great memories in other things; we remember that which is *vain*. *Cyrus* could remember the name of every Soldier in his huge Army; we remember *injuries* *. This is to fill a precious Cabinet with dung; but, *quàm facilis oblivio boni* ? as *Hierom* saith, how soon doe we forget the sacred truths of God? We are apt to forget three things, our *faults*, our *friends*,

* *Scribis in marmore lapide. Ciceron l. 2. de orat.*

friends, our instructions. Many Christians are like Sieves, put a Sive into the water, and it is full; but take it forth of the water, and all runnes out: So, while they are hearing of a Sermon, they remember something; but *take the Sieve out of the water*, as soone as they are gone out of the Church, all is forgotten. *Let these sayings* (saith Christ) *sinke down into your eares**; in the Originall it is, *put these sayings into your eares**; As a man that would hide a jewel from being stolen, locks it up safe in his chest, *Let them sinke*; The word must not onely fall as dew that wets the leafe, but as raine which soakes to the root of the tree, and makes it fructifie. Oh how often doth Satan, that fowle of the Aire, pick up the good seed that is sowne!

Use. Trial. *Use.* Let me put you upon a serious tryall; Some of you have heard

The Art of divine Contentment.

9

heard much; you have lived forty, fifty, sixty years under the blessed Trumpet of the Gospel; What have you learned? You may have heard a thousand Sermons, and yet not learned one. Search your consciences.

I You have heard much against sin: are you *Hearers*, or are you *Schoolars*?

I. I

How many Sermons have you heard against *Covetousnesse*; That it is the *root*, on which Pride, Idolatry, Treason do grow *? one calls it a † Metropolitane sin: It is *malum complexum*, it doth twist a great many finnes in with it. There is hardly any sinne, but Covetousnesse is a maine ingredient into it; and yet are you like the two daughters of the Horse-leach, that cry, *Give, give*. How much have you heard against *rash Anger*; that it is a short phrensic, a * dry drunkennesse; That it rests in the *bosome*

* 2 Tim. 3

2, & 4.

† Μητροπο

λις πωσις

κακίας

* Ira est

brevi insa-

niz. Seco.

* *Quid prodest vi-
num non bibere, &
id inebriari?* Hi-
eron. Eccles. 7. 9.
* *Magnusque irarum
fluitat aestu.* Virg.

bosome of fooles * ; and
upon the least occasion do
your spirits * begin to take
fire? How much have you
heard against *Swearing*? It

is Christs expresse mandate, *Swear*

* Mat. 5. *not at all* * ; this sinne of all other
34. may be tearm'd the *unfruitful work*

* Eph. 5. *of darknesse* *. It is neither sweet-
21. ned with pleasure, nor enriched
with profit, (the usuall vermilion
wherewith Satan doth paint sinne.)

Swearing is forbidden with a *sub
pena*. While the swearer shoots his
oathes, like *flying arrowes* at God,

* Zach. 5. *flying roll* of curses * against him;
1. 2, & 4. and doe you make your tongue a

racket, by which you tossc oathes
as Tennis-balls? Doe you sport
your selves with oathes as the Phi-
listines did with *Samson*, which
will at last pull the house about
your eares? Alas! how have they
learned what sin is, that have not yet

learned

learned to leave sinne: doth he know what a Viper is, that playes with it?

2. You have heard much of Christ, have you learned Christ? The Jewes (as one saith) carried Christ in their *Bibles*, but not in their *hearts*^d; Their sound *went into all*^a *the earth*,^e Rom. 10. 18. The Prophets and apostles were as trumpets, whose sound went abroad into the world; yet many thousands who heard the noise of these Trumpets, had not learned Christ; *They have not all obeyed*, vers. 16.^f Hieron.
Rom.
10. 18.

1. A man may know much of Christ, and yet not learne Christ. Mark 1.
24. The *divells* knew Christ. ^g

2. A man may preach Christ, and yet not learn Christ; as *Judas* and the *pseudo-Apostles*.^h Phil. 1.
15.

3. A man may professe Christ, and yet not learn Christ. There are many professors in the world that Christ will professe against. ⁱ Mat. 7.
23, 24.

Quest.

*Quest.**Quest.* What is it then to learne*Answ.* 1.

Christ? Answ. 1. To learne Christ is to be *made like Christ*. When the divine characters of his holiness are engraven upon our hearts. *We all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image**. There is a Metamorphosis made; a sinner viewing Christs Image in the Glasse of the Gospell, is transform'd into that Image. Never did any man look upon Christ with a spiritual eye, but went away quite changed. A true Saint is a divine Landskip or picture, where all the rare beauties of Christ are lively pourtraied and drawn forth. He hath the same Spirit, the same judgement, the same will with Jesus Christ.

* 2 Cor.
3. 18.

μεταμορ-
φουμεθα.

* John
20. 28.

2. To learne Christ, is to *beleeve* in him; *My Lord, my God**. When we do not only *credere Deum*, but in *Deum*; which is the actual application of Christ to our selves, and

as it were the spreading the sacred
 medicine of his blood upon our souls.
 You that have heard much of Christ,
 and yet cannot with an humble adhe-
 rence say, *My Jesus*, be not offended
 if I tell you, the Devill can say his
 Creed as well as you.

3. To learne Christ, is to *live*
Christ. When we have Bible-con-
 versations, our lives as rich Dia-
 monds cast a sparkling lustre in the
 Church of God*, and are (in some
 sense) parallel with the life of Christ,
 as the Transcript with the Originall.
 So much for the first notion of the
 word.

Whence Doth. a Good
 thing we find to come of this

business of Religion is not
 so facile as most doe
 imagine. I have heard Saint
 Paul*. Indeed you have
 not learn a man to his
 perfection in a day.

CHAP.



CHAP. III.

Containing the second Proposition.

I I.

2. Obseru. *Εμαθον* is a word importadiffic-
culty.

* *Εμαθον* signifi-
cat hanc rem esse di-
sciplina, & exerci-
tationis, & scilicet disci-
plinam edoctum esse.
Elius in loc. Pez.

Non ex revelatione
sed ex libro Math.
usu, & gratia Christi
per spiritum residen-
te. Zanchy.

Doctr. 2.

* *Αγαθὸν μαθεῖν
ὅτι ἐστὶ τὸ πρῶτον
καὶ γυμνασία
καὶ μελέτη, ἡ δὲ
ἐμπειρία τῶν πραγμάτων
ἔστιν ἡ ἀληθινή.
ὡς καὶ σφόδρα
δυσκαλόν, καὶ και-
ρόν.* Chrysost.

* Psal. 98. 3.

I I.

THis word *εμαθον*, I
have learned, is a
word imports difficulty, it
showes how hardly the Apo-
stle came by his contentment
of minde, it was not natura-
ly, St. Paul did not
come naturally by it, but he
had learned it *. It cost him
many a prayer and teare, it
was taught him by the Spirit.

Whence Doctr. 2. Good
things are hard to come by. The
businesse of Religion is not
so facile as most doe
imagine. I have learned, saith
St. Paul *. Indeed you need
not learn a man to sin, this is
naturall *, and therefore
facile,

facile, it comes as water out of a Spring. 'Tis an easie thing to be wicked; Hell will be taken without storme *, but matters of Religion must be learned. To cut the flesh is easie, but to prick a vein, and not cut an artery is hard. The trade of sinne needs not to be learned, but the *Art of Contentment* is not atchieved without holy industry; *Quador, I have learned.*

* *Facilis
descensus
Averni.*

There are two pregnant reasons, why there must be so much study and exercitation.

1. Because spirituall things are against nature. Every thing in Religion is antipodes to nature. There are in Religion two things, *Credenda & Facienda*, and both are against nature. 1. *Credenda*, Mat-
ters of Faith. As, for a man to be justified by the righteousness of another, to become a foole that he may be wise, to save all by losing all; this is against nature.

1. *Contra
naturam,*

1. *Credenda.*

2. *Facienda;*

enda; Matters of practice. As

1. *Selfe-denyall*; for a man to deny his own *wisdome*, and see himselfe blinde; his own *will*, and have it melted into the will of God, plucking out the right eye. beheading and crucifying that sin which is the *favorite*, and lies nearest to the heart.

* *Peccatum in delictis.*
Bern.

For a man to be dead to the world, and in the midst of want to abound; for him to take up the Crosse, and follow Christ, not onely in golden, but bloody pathes; to embrace Religion when it is dress'd in its night-cloathes; all the Jewels of honour and preferment being pull'd off, this is *against nature*, and therefore must be learned.

* *Malum vitium excusare, quàm excusare.*
Sen.

2. *Selfe-examination*. For a man to take his heart (as a watch) all in pieces, to set up a spirituall inquisition, or Court of conscience, and traverse things in his own soul, to take *Dauid's Candle* and *Lantern*, and search for sin, nay as Judge to passe the sentence upon him.

* *Psal. 119. rect. 109.*

himself, * this is *against nature*, and will not easily be attained to without Learning.

3. *Self-reformation.*

To see a man as *Caleb*, of another spirit, walking antipodes to himself, his heart changed, the current of his life altered, and running into the channel of Religion; this is wholly *against nature*, and is as strange as to see the earth fly upward, or the bowle runne contrary to its own byasse. When a stone ascends, it is not a natural motion, but a violent; the motion of the soul heaven-ward, is a violent motion, it must be learned: flesh and blood is not skill'd in these things: Nature can no more cast out Nature, then Satan can cast out Satan.

2. Because spiritual things are *above nature*: There are some things in nature that are hard to finde out, as the causes of things, which are not learned without studie.

Aristotle, a great Philosopher (whom some have

C

call'd

2 Sam.

24. 17

Me, me, ad-
sum qui fe-
ci, in me
convertite
ferrum.

1860 557
1860 557
1860 557

2: Supra
naturam.

call'd an Eagle fallen from the clouds,) yet could not finde out the motion of the River *Euripus*, therefore threw himselfe into it; What then are divine things, which are in a sphere above Nature, and beyond all humane disquisition? as the Trinity, the hypostatical Union, the mystery of Faith, to beleeve against hope; onely Gods Spirit can light our candle here. The Apostle calls these *the deep things of God* *. The Gospel is full of Jewels, but they are lock'd up from sense and reason. The Angels in heaven are searching into these sacred depths *.

Ta Cadon
re Ois.
1 Cor. 2. 10

* 1 Pet. 1.
12.

Use.

Use. Let us beg the Spirit of God to teach us; wee must be *divinitus edocti*: The Eunuch could read, but

* Act. 8.

29

he could not understand, till *Philip joynd himself to his chariot* *. Gods Spirit must joyn himself to our chariot; Hee must teach, or wee cannot learn; *All thy children shall be taught of the Lord* *.

* Isa. 54. 13

A man may read the figure

figure on the Diall, but hee cannot tell how the day goes, unless the Sun shine upon the Diall; we may read the Bible over, but wee cannot learn to purpose, till the Spirit of God *shine into our hearts* *. Oh, ^{* 1 Cor. 4. 6.} implore this blessed Spirit, it is Gods Prerogative Royall to teach. *I am the Lord thy God, that teacheth thee to profit* *. Ministers may tell us our lesson, God onely can teach us; We have lost both our hearing and eyesight, therefore are very unfit to learn. Ever since Eve listened to the Serpent, wee have been deafe; and since shee looked on the tree of Knowledg, wee have been blinde; but when God comes to teach, he removes these impediments *. We ^{* 1st. 3. 5. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203}

so differently upon men ; two in a Pew, the one is wrought upon effectually , the other lies at the Ordinances as a dead childe at the brest , and gets no nourishment. What is the reason ? because the heavenly gale of the Spirit blowes upon one, and not upon the other ; One hath *the anointing of God, which*

* 1 Joh. 2 *teacheth him all things* *, the other

^{27.} hath it not. Gods Spirit speaks sweetly , but irresistibly. In that heavenly doxology, none could sing the new song, but those who were *sealed in their foreheads* * : reprobates

* Rev. 14 2

* *Novum*

Canticum

reprobi dis-

cere non

possunt.

Paræus.

could not sing it *. Those that are

skillfull in the mysteries of salvation,

must have the seal of the Spirit upon

them. Let us make this our prayer,

Lord, breath thy Spirit into thy Word :

and we have a promise, which may

add wings to prayer, *If* * *ye then*

being evil, know how to give good

gifts to your children : how much

more shall your heavenly Father

give

* Luke 11

13

give his Spirit to them that aske him?

And thus much of the first part of the Text, *The Scholar*, which I intended only as a short glosse or paraphrase.



CHAP. IV.

The second branch of the Text, The Lesson it selfe, with the Proposition.

II. I Come now to the second, I I. which is the maine thing, *The Lesson it selfe; In whatever state I am, therewith to be content.*

Here was a rare piece of learning indeed, and certainly more to be wondered at in Saint Paul, that he knew how to turne himself to every condition, then all the learning in
C₃ the

the word besides, which hath been so applauded in former ages by *Julius Cesar, Ptolomy, Xenophon*, the great admirers of Learning.

The Text hath but few words in it, *In every state content*; but if that be true which once *Fulgentius* said, that the most golden sentence is ever measured by *brevity* and *suavity*, then this is a most accomplished speech; here is *magnum in parvo*. The Text is like a precious Jewel, little in quantity, but great in worth and value.

Doct.

The maine Proposition I shall insist upon, is this. *Doctr.* That a gracious spirit is a contented spirit. The Doctrine of Contentment is very superlative, and till we have learned this, we have not learned to be Christians,

1. It is an *hard Lesson*. The Angels in heaven had not learned it; they were not contented. Though their estate was very glorious, yet they

they were still soaring aloft, and aimed at something higher. *Jude ver. 6.*

The Angels, which kept not their first estate. They kept not their estate,

because they were not contented with their estate. Our first Parents

cloath'd with the white robe of innocence in Paradise, had not learned to

be content, they had aspiring hearts, and thinking their humane nature too

low and home-spun, would be crowned with the Deity, and be as

gods * ; Though they had the * *Gen. 3.*

choice of all the trees in the Garden, yet none would content them but

the *tree of Knowledge*, which they supposed would have been as eye-

salve to have made them omniscient. Oh then, if this Lesson were

so hard to learne *in innocency*, how hard shall we finde it*, who are clog-

ged with corruption ?

2. It is of *Universal extent*, it concerns all. 1. It concerns *Rich*

men. One would think it needlesse

* *Arts om-
nino mira-
re diffici-
le, quo totu
cordis ad-
nifu discen-
da est.*
Greg.
hom. 16.

to presse those to Contentment whom God hath blessed with great estates, but rather perswade them to be humble and thankfull; nay, but I say, *Be content*. Rich men have their discontents as well as others. As appears, 1. When they have a great estate, yet they are discontented that they have no more; they would make the hundred talents a thousand. A man in wine, the more he drinks, the more he thirsts: Covetousnesse is a dry dropsie*; an earthly heart is like the grave, *that is never satisfied**; therefore I say you rich men, *Be content*.

* sicut by
dropicam.

Quid plus
sunt pota,
ed plus siti-
untur aqua.

Hyperius.

* Prov. 30.
16.

* τὴν ἐν-
δοξίαν ἡ-
μῶν ἡμῶν
λαί.

* A. 5.

36.

2. Rich men, if we may suppose them to be content with their estate, (which is very seldome;) yet, though they have *estate* enough, they have not *honour* enough*; if their *barnes* are full enough, yet their *turrets* are not high enough. They would be some body in the world, as *Thendras*, who boasted himselfe to be some body*; they

they never go so chearfully, as when the winde of honor and applause fills their sailes; if this wind be down, they are discontented. One would think *Haman* had as much as his proud heart could desire; he was set above all the Princes, advanced upon the pinnacle of honour to be the second man in the Kingdome *; yet in the midst of all his pompe, because *Mordecai* would not uncover and kneele, he is discontented, *vers. 2.* and full of wrath, *vers. 5.* and there is no way to assuage this plurisie of revenge, but by letting all the Jewes blood, and offering them up in sacrifice. The itch of honour is seldom allayed without blood; therefore I say to you rich men, *Be content.*

* *Eth. 3.*
1.

3. Rich men, if we may suppose them to be content with their honour, and magnificent titles, yet they have not alwayes Contentment in their relations. She that lies in the bosome, may sometimes blow the coals

coales; as *Jobs* wife, who in a pe-
 would have him fall out with God
 himself, *Curse God and die*. Some-
 times children cause discontent; how
 oft is it seen that the mothers milke
 doth nourish a Viper? and he that
 once sucked her brest, goes about to
 suck her blood? Parents doe often
 of *Grapes* gather thornes, and of *Figs*
 thistles; Children are Sweet-briar.
 Like the Rose, which is a fragrant
 flower; but, as *Basil* saith, it hath its
 prickles. Our relative comforts are
 not all pure wine, but mixed; they
 have in them more dregs then spirits,
 and are like that River *Plutarch*
 speaks of*, where the waters in the
 morning runne sweet, but in the e-
 vening run bitter. We have no *char-*
ter of exemption granted us in this
 life; therefore rich men had need be
 called upon to be contented.

* γλυκύ-
 πικρόν.

2. The Doctrine of Content-
 ment concernes poore men. You
 that do not suck so liberally from the
 breasts

breasts of Providence, *be content*; it is an hard Lesson, therefore it had need be set upon the sooner. How hard is it when the livelihood is even gone, a great estate boyled away almost to nothing, then to be content? The means of subsistence, is in Scripture called *our life*, because it is the very sinewes of life. The woman in the Gospel spent *all her living upon the Physicians**, in the Greek it is, *ἅλον τὸν βίον*, She spent her whole life upon the Physicians, because she spent her means by which she should live. 'Tis much when poverty hath clipped our wings, then to be content: but, *difficilia pulchra*; though hard, it is excellent; and the Apostle here had learned *in every state to be content*.

* Luk 8.
43.

God had brought Saint Paul into as great a variety of condition, as ever we read of any man, and yet he was content, else sure he could never have gone through it with so much chear-

cheerfulnesse, See into what vicissitudes this blessed Apostle was cast.

* 2 Cor. *We are troubled on every side* *, there

4. 8. was the *sadnesse* of his condition ; but not distressed, there was his content in that condition ; *We are perplexed*, there is his *affliction* ; but not in *despaire*, there is his contentation. And

* 2 Cor. *ons* *, in *necessities*, in *distresses*, in

6. 4. *scourges*, in *imprisonments*, in *tumults*,

* *et c.* 10. there is his trouble, and behold his content ; * *As having nothing,*

yet possessing all things. When the

Apostle was driven out of all, yet in regard of that sweet Contentment of minde (which was like musick in his soul,) he possessed all. We read

a short Map or History of his sufferings, *In prisons more frequent* *, in

* 2 Cor.

11, 23, 24,

25.

deaths oft, &c. Yet behold the blessed frame and temper of his spirit, *I have learned in whatsoever state I am, therewith to be content.*

Which way soever Providence did

did blow, he had such heavenly skill and dexterity, that he knew how to steer his course. For his outward estate, he was indifferent; he could be either on the top of *Jacobs* ladder, or the bottom; he could sing either *placencia* or *lachryma*; the dirge or the antheme; he could be any thing that God would have him: *I know how to want, how to abound*; here was a rare pattern for us to imitate. *Paul* in regard of his faith and courage, was like a Cedar, he could not be stirred: but for his outward condition, he was like a *Reed*, bending every way with the winde of Providence; when a prosperous gale did blow upon him, he could bend with that, *I know how to be full*: and when a boysterous gust of affliction did blow, he could bend in humility with that, *I know how to be hungry*. Saint *Paul* was *ὡς τετραγών* (as *Aristotle* speaks) like a *Die*, that hath foure squares; throw it which way you will, it

Homo qua-
dratus
Erasm.

it falls upon a bottome: Let God throw the Apostle which way he would, he fell upon this *bottome* of Contentment. A contented spirit is like a Watch; though you carry it up and down with you, yet the spring of it is not shaken, nor the wheels out of order, but the watch keeps its perfect motion: So it was with St. Paul; though God had carryed him into various conditions, yet he was not lift up with the one, nor cast down with the other. The *spring* of his heart was not broken, the *wheels* of his affections were not disordered, but kept their constant motion towards heaven; *still content*. The Ship that lies at anchor may sometimes be a little shaken, but never sinks: Flesh and blood may have its fears and disquiets, but grace doth check them: A Christian having cast anchor in heaven, his heart never sinks; a gracious spirit is a contented spirit.

This

This is a rare Art: Paul did not learn it at the feet of Gamaliel; I am instructed: *μυστήρια* *, ver. 12. * *μυστήρια* I am initiated into this holy * myste-^{μυσ.} *Mysteriis* ry, as if he had said, I have gotten the *initiatum* divine Art, I have the knack of it; ^{sum.} God must make us right Artists. If ^{Zanchy.} we should put some men to an Art ^{Sacris im-} that they were not skill'd in, how ^{butum sumus} unfit would they be for it? put an hus- ^{Ambros.} band-man to Limning or drawing Pictures, what strange work would hee make? this is out of his sphere. Take a Limner that is exact in laying of colours, and put him to plough, or set him to planting and grafting of trees, this is not his Art, hee is not skill'd in it: Bid a naturall man live by Faith, and when all things go crosse, *Be contented*; you bid him do that he hath no skill in, you may as well bid a child guide the the stem of a Ship; To live contented upon God in the deficiency of outward comforts, is an Art which *flesh and blood*

blood hath not revealed; nay, many of Gods own children, who excell in some duties of Religion, when they come to this of *Contentment*, how do they bungle? they have not yet commenced Masters of this Art.



CHAP. V.

The resolving some Questions.

FOR the illustration of this Doctrine, I shall propound these Questions.

Quest. *Quest.* I. Whether a Christian may not be sensible of his condition, and yet be contented?

Ans. *Answ.* Yes; For else he is not a Saint, but a Stoick. Rachel did well to weep for her children, (*there was nature;*) but her fault was, she refused to be comforted, (*there was discontent.*)

content.) Christ himself was sensible when hee sweat great drops of blood, and said, *Father, if it be possible, let this cup passe from me* * : yet * *Matt. 26*
 he was contented, he did martyr and crucifie his own will : *Nevertheless, not as I will, but as thou wilt.* The Apostle bids us *humble our selves under the mighty hand of God* * , which * *2 Pet. 5. 6*
 we cannot do unlesse wee are sensible of it. *And Iob 30. 10.*

Qu. 2. Whether a Christian may *Quest.*
 not lay open his grievances to God,
 and yet be contented ?

Ans. Yes : *Unto thee have I opened my cause,* Jer. 20. 12. * and *David poured out his complaint before the Lord* * . Wee may cry to God, and desire him to write down all our injuries ; Shall not the childe complaine to his Father ? When any burden is upon the spirit, Prayer gives vent, it easeth the heart : *Hannah's spirit was burdened, I am* (says * *1 Sam.*
shee) a woman of a troubled spirit * . *1. 18*

D

Now,

Now, having prayed and wept, she went away, and was no more sad; onely, here is the difference between an holy complaint and a discontented complaint; in the one we complaine to God, in the other wee complaine of God.

Quest.

Quest. 3. What is it properly that Contentment doth exclude?

Ans.

Ans. There are three things which Contentment doth banish out of its Diocesse, and can by no means consist with it.

What contentment excludes.

*Psa. 55.2

1. It excludes a *vexatious repining*, this is properly the daughter of Discontent. *I mourne in my complaint* * : he doth not say, I murmur in my complaint. Murmuring is no better then mutine in the heart, it is a rising up against God. When the Sea is rough and unquiet, it casts forth nothing but foame; when the heart is discontented, it casts forth the foam of anger, impatience, and sometimes little better then blasphemie.

mie. Murmuring is nothing else but the scum which boils off from a discontented heart.

2. It excludes an *uneven disposition*. When a man saith, I am in such straits, that I know not how to evolve or get out, I shall be undone. Head and heart are so taken up, that a man is not fit to pray, or meditate, &c. he is not himself: just as when an Army is routed, one man runs this way, and another that, the Army is put into a disorder: So a mans thoughts runne up and down distracted. Discontent doth dislocate and unjoynt the soul, it puls off the wheels.

3. It excludes a *childish despondency*; and this is usually consequent upon the other. A man being in an hurry of minde, not knowing which way to extricate, or winde himself out of the present trouble; begins *succumbere oneri*, to faint and sinke under it. For Care is to the minde

as a burden to the back, it loads the spirits, and with over-loading sinks them. A despondent spirit is a discontented spirit.



CHAP. VI.

Shewing the nature of Contentment.

What
Contentment
is.

HAVING answered these Questions, I shall in the next place come to describe this *αὐταρκεία*, or Contentment.

* *Se aqua-
nimiter
fert, B de.*

It is a sweet temper of spirit whereby a Christian carries himself * in an equal poize in every condition. The nature of this will appear more clear in these three Aphorisms.

I.

*Aphorism.
Αὐταρκεία
non acqui-
sitione, sed
infusione.*

1. Contentment is a *divine thing*; it becomes ours not by *acquisition*, but *infusion*: it is a slip taken off from the tree of life, and planted by the

the Spirit of God in the soul; it is a fruit that growes not in the garden of Philosophy, but is of an heavenly birth: It is therefore very observable, that *Contentment* is joyned with *Godlinesse*, and goes in equipage; *But Godlinesse with Contentment is great gain* *. *Contentment* being a consequent of *Godlinesse*, or concomitant, or *both*: I call it *divine*, to contradistinguish it to that *Contentment* which a morall man may arrive at; Heathens have seemed to have this *Contentment*, but it was onely *shadow*, the shadow and picture of it, the *Beryll*, not the true *Diamond*: theirs was but *civill*, this is *sacred*: theirs was only from principles of *Reason*, this of *Religion*: theirs was onely lighted at Nature's torch, this at the Lamp of Scripture. Reason may a little teach *Contentment*, as thus, Whatever my condition be, this is that I am born to; and if I meet with crosses, it is

* 1 Tim 6

6

* Job 14. 1

* Ferre
quam sor-
tem omnes
patiuntur,
nemo recu-
sat.

but *ἁπλῶς ποτὶς*, a Catholick miserie; all have their share, why therefore should I be troubled *? Reason may suggest this, and indeed, this may be rather *constraint*, then *content*; but to live securely and chearfully upon God in the abatement of creature-supplies, Religion onely can bring this into the soules exchequer.

2. Contentment is an *intrinsicke* Apborism, *call thing*, it lies within a man, not in the barke, but the root. Contentment hath both its fountaine and stream in the soule; the Beame hath not its light from the Aire: the beams of comfort which a contented man hath, do not arise *extrinsicke* from forraigne comforts, but from within; as sorrow is seated in the spirit, *The heart knowes its own grief* *. So Contentment lies within in the soul, and doth not depend upon externals. Hence I gather, that outward troubles cannot hinder this

* Pro. 14.
10.

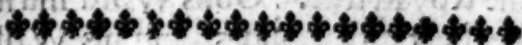
this blessed Contentment; it is a spirituall thing, and ariseth from spirituall grounds, *viz.* The apprehension of Gods love. When there is a tempest without, there may be musick within: a Bee may sting through the skin, but it cannot sting to the heart: Outward afflictions cannot sting to a Christians heart, where Contentment lies. Thieves may plunder us of our money and plate, but not of this pearl of Contentment, unlesse wee are willing to part with it, for it is locked up in the cabinet of the heart. The soule who is possessed of this rich treasure of Contentment, is like Noah in the Arke, that can sing in the midst of a Deluge.

3. Contentment is an *Habituall thing*, it shines with a fixed light in the firmament of the soul. Contentment doth not appear onely now and then, as some Starrs which are seen but seldome: it is a setled tem-

3.

Apborism.

per of the heart. One action doth not denominate: he is not said to be a liberall man, that gives alms once in his life; a covetous man may do so, but he is said to be liberall, that is *given to liberality* *; that is, who upon all occasions is willing to indulge the necessities of the poor: so he is said to be a contented man that is given to Contentment. It is not *casuall*, but *constant*. Aristotle in his Rhetorick, distinguisheth betweene colours in the face that arise from *passion*, and those which arise from *complexion*; the pale face may look red when it blusseth, but this is only a passion: he is said properly to be ruddy and sanguine, who is constantly so, it is his complexion. He is not a contented man who is so upon an occasion, (and perhaps when he is pleased,) but who is so constantly, it is the habit and complexion of his soul.



CHAP. VII.

Reasons pressing to holy Contentment.

HAVING opened the nature of Contentment, I come next to lay down some reasons, or arguments to Contentment, which may preponderate with us.

The first is, *Gods precept.* It is charged upon us as a duty; *Be content with such things as you have**; the same God who hath bid us beleeve, hath bid us be content; if we obey not, we runne our selves into a spirituall *pramunire*. Gods Word is a sufficient warrant; it hath *authority* in it, and must be a *superse-deas*, or *sacred Spell* to discontent; *Ipsē dixit* was enough among *Pythagoras* his Scholars. *Be it enacted* is the

Reason. 1.
Virtute
praecepti.
** Heb. 13.*

the Royall stile. Gods Word must be the star that guides, and his Will the weight that moves our obedience; his *fiat* is a Law, and hath majesty enough in it to captivate us into obedience; our hearts must not be more unquiet then the raging
 * Mat. 8. 26. Sea, which at his Word is still'd *.

Reason 2.
 Virtute
 promiss.

2. The second reason inforcing Contentment, is, *Gods promise*: For, *Hee hath said, I will never leave thee, nor forsake thee*, Heb. 13. 5. Where God hath engaged himselfe, under hand and seale, for our necessary provisions. If a King should say to one of his Subjects, I will take care for thee, as long as I have any Crown-revenues, thou shalt be provided for; if thou art in danger, I will secure thee; if in want, I will supply thee; would not that Subject be content? Behold, God hath here made a Promise to the Beleever, and as it were entered into bond for his security;

city, *I will never leave thee*; Shall not this charm down the devil of discontent? *Leave thy fatherless children with me, I will preserve them alive* *.

* Jer. 49.
11.

Me thinks I see the godly man on his death-bed much discontented, and heare him complaining, What will become of my wife and children when I am dead and gone, they may come to poverty? faith God, *Trouble not thy self, Be content, I will take care of thy children, and, Let thy widowes trust in me.* God hath made a Promise to us, *that he will not leave us*, and hath entail'd the promise upon our *wife and children*, and will not this satisfie? True Faith will take Gods single bond without calling for witnesses.

3. Be contented, by virtue of a Decree. What ever our condition be, God the great Umpire of the world hath *ab aeterno* decreed that condition for us, and by his providence

Reason, 3.
Virtute
decreet.

dence ordered all appertinances thereunto. Let a Christian often think with himselfe, who hath plac'd me here, whither I am in an higher sphere, or in a lower? not chance or fortune, (as the pur-blinde Heathens imagined;) no, it is the wise God that hath by his providence fixed me in this Orbe: We must act that scene which God will have us; say not, Such an one hath occasioned this to me; look not too much at the under-wheel. We read in

* *Ezek. 1.* *Ezekiel of a wheele within a wheele* *;
16.

Gods Decree is the cause of the turning of the wheelles, and his Providence is the inner wheele that moves all the rest. Gods Providence is that *under-way* or helme, which turnes about the whole ship of the Universe. Say then as ho-

ly David; I was silent *;
because thou, Lord, didst it *.

* *Psal. 39.*

9. Gods Providence (which is nothing else but the carrying on
of

of his Decree,) should be a *supersedeas* and counterpoison against discontent; God hath set us in our station, and he hath done it in wisdom.

We fancy such a condition of life good for us, whereas if we were our owne carvers, we should often cut the * worst piece. Lot being put to his choice, did choose *Sodom* *, which soon after was burnt with fire. Rachel was very desirous of children, Give mee children or I die *, and it cost her her life in bringing forth a childe. Abraham was earnest for Ishmael, O that Ishmael may live before thee *, but he had little comfort either of him or his seed; he was borne a sonne of strife, His hand was against every man, and every mans hand against him. The Disciples wept for Christ's leaving the world; they chose his corporall presence, whereas it was best for them that Christ should

* *Ista aliquam quæ plus nocens quam placens.*

* Gen. 13.

10.

* Gen. 30.

1.

* Gen. 17.

18.

46 The Art of diuine Contentment.

* Joh. 16.

7.

* 2 Sam.

12. 16.

should be gone, for else the Comforter would not come *.

David chose the life of his childe, he wept

and fasted for it *; whereas if the

childe had lived, it would have

been a perpetuall monument of his

shame. Wee stand oft in our own

light; if we should sort, or parcell

out our owne comforts, we should

hit upon the wrong. Is it not well

for the childe that the Parent doth

chuse for it? were it left to its self, it

would perhaps chuse a knife to cut its

own fingers. A man in a paro-

xyisme calls for wine, which if he

had, were little better then poyson;

'tis well for the Patient that he is at

the Physicians appointment.

The consideration of a Decree de-

termining, and a Providence dispo-

sing all things that fall out, should

work our hearts to holy Content-

ment. The wise God hath order-

ed our condition; if he sees it better

for us to abound, we shall abound;

if

if he sees it better for us to want, we shall want; be content to be at Gods dispose.

God sees in his infinite wisdom the same condition is not *convenient* for all; that which is good for one, may be bad for another; one season of weather will not serve all mens occasions; one needs *Sunshine*, another *Raine*; one condition of life will not fit every man, no more then one suite of apparell will fit every body; Prosperity is not fit for all, nor yet Adversity: If one man be brought low, perhaps he can bear it better, he hath a greater stock of grace, more faith and patience; he can *gather grapes of thornes*, pick some comfort out of the Crosse; every one cannot do this. Another man is seated in an eminent place of dignity; he is fitter for it; perhaps it is a place requires more parts, and judgement, which every one is not capable of*;

perhaps he can use his estate better, *Ex omni ligno non fit mercu- rium.*

he

he hath a publick *heart* as well as a publick *place*. The wise God sees that condition to be bad for one which is good for another; hence it is, he placeth men in different orbes and spheres, some higher, some lower; one man desires *health*, God sees sicknesse better for him; God will worke health out of sicknesse, by bringing the *body of death* into a consumption. Another man desires *liberty*, God sees restraint better for him; he will work his liberty by restraint; when his feet are bound, his heart shall be most enlarged. Did we beleve this, it would give check to the sinfull disputes, and cavills of our hearts; shall I be discontented at that which is Enacted by a Decree, and Ordered by a Providence? is this to be a childe or a rebel?



CHAP. VIII.

USE I.

Shewing how a Christian may make his life comfortable.

Use I. **I**T shews us how a Christian may come to lead a comfortable life, even an heaven upon earth, be the times what they will; viz. by Christian contentment; the comfort of life doth not stand in having much; its Christs maxime, *mans life consisteth not in the abundance of the things which hee doth possesse*; but it is in being contented. Is not the Bee as wel contented with feeding on the dew, or

Use I.
Inform.

* Prov. 15.
13

* Luke 12
15

* Nulla
professio
maiores

sunt divitiis, quam sua sorte contentum esse; hac enim virtus efficit, ut in quod habet aliquis, sit ei satis, suumque animum in paupertate reddet divitem, Hyperius,

E

sucking

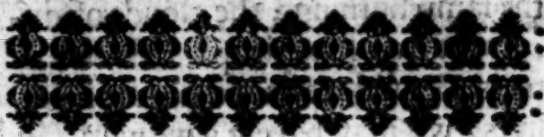
sucking from a flower, as the Oxe that grazeth on the Mountaines? Contentment lies within a man, *in the heart* : and the way to be comfortable, is not by having our barnes filled, but our minde quiet. The contented man (saith *Seneca*) is the happy man; discontent is a fretting humor, which dryes the brains, wastes the spirits, corrodes and eats out the comfort of life : Discontent makes a man that hee doth not enjoy what hee doth possesse. A drop or two of vinegar will sowre a whole glasse of Wine. Let a man have the affluence and confluence of worldly comforts, a drop or two of discontent will imbitter and poyson all. Comfort depends upon Contentment; *Isaac* went halting when the sinew upon the hollow of his thigh shrank : so, when the sinew of Contentment begins to shrink, we go halting in our comforts. Contentation is as necessary to keep the life comfortable

fortable, as oyl is necessary to keep the lamp burning; the clouds of discontent do often drop the showers of tears. Would we have comfort in our lives? we may have it if we wil *. A Christian may carve out what condition he wil to himself *. Why dost thou complain of thy troubles? it is not trouble that troubles, but discontent; it is not the water without the ship, but the water that gets within the leak which drowns it; it is not outward affliction that can make the life of a Christian sad; a contented mind would sail above these waters, but when there's a leak of discontent open, and trouble gets into the heart, then it is disquieted and sinks. Do therefore as the Mariners, pump the water out, and stop this spirituall leak in thy soul, and no trouble can hurt thee.

* *Quisque est fortuna sua faber.*

* *Quid vobis opus est? fac te ipse felicem.*

Seneca.



CHAP. IX:

Use II.

A check to the discontented Christian.

Use II. Use. I I. **H**ere is a just Reproof
Reproof.

to such as are discontented with their condition.

* *Quis est tam composita felicitatis, ut non aliqua ex parte cum statibus suis qualitate rixetur?* *Bertrius de Consol. Philof. lib. 2.*

Num. 1 2, 3

This disease is almost Epidemical. * Some are not content with their callings which God hath set them in; they must be a step higher, from the *Shop* to the *Pulpit* *; they would be in the Temple of Honour, before they are in the Temple of *Virtue*; who step into *Moses* chair,

chaire, without Aaron's Bells and Pomegranates; like Apes, which do most shew their deformitie when they are climbing. Is it not enough that God hath bestowed gifts upon men, in private to edifie, that he hath enriched them with many mercies; but, seek they the Priest-hood also * ?

Numb.
16.9.

What is this but discontent arising from high-flown pride? These do secretly taxe the Wisdome of God, that hee hath not screwed them up in their condition a peg higher.

Tentat Superbia, ut frangat. Every man is complaining that his estate is no better, though hee seldom complains that his heart is no better. *Sua quemque conditionis pœ-*

Aug.

nitet: one man commends this kind of life, another commends that * ; one man thinks a Country-life best, another a City-life, as the Poet elegantly expresseth it.

* *Hic utraque circum-*
flum vitam
calibem
desert, ille
nuptiis fa-
lix, orbis

liberis alieno censum nutrit heredi, aliam prole latatus, filii de-
lectu matris illacrymat. Boetius.

*O fortunati mercatores, gravis annis
Miles ait, multo jam fractus membra
labore;*

*Contra Mercator navim jactantibus
austriis,*

*Militia est potior, quid enim concurre-
tur hora*

*Momento? cita mors venit, aut victo-
ria leta. Horat.*

The ~~other~~ thinks it best to be a
Merchant, and the Merchant to be a
Souldier. Men can be content to be
any thing but what God will have
them. Wee may cry out with the
same Poet,

*Qui sit, Mæcenæ, ut nemo quam sibi
sortem*

Sen ratio dederit, seu fors objecerit, illi

*Contentus vivat? laudet diversa se-
quentes? Hor. 1. Satyr.*

How is it that no man is contented?
Very few Christians have learned
Saint

Saint Paul's lesson ; neither poor nor rich know how to be content, they can learn any thing but this.

1. If men are poor, they learne to be, 1. *Envious*: they maligne those that are above them. And others Prosperity is an ey-sore; when Gods candle shines upon their neighbours Tabernacle, this light offends them. In the midst of ~~wants~~ men can (In this sense) abound, in envie and malice: An *envious* eye is an *evill* eye. 2. They learn to be *querulous*, still complaining, as if God had dealt hardly with them; they are ever telling of their wants, they want this and that comfort, whereas their greatest want is a contented spirit. Those that are well enough content with their *sinnes*, yet are not content with their *condition*.

2. If men are rich, they learn to be *covetous*; thirsting insatiably after the world, and by any unjust

means scraping it together; *their right hand is full of bribes*, as the Psalmist expresseth it *. Put a good cause in one scale, and a piece of Gold in the other, and the Gold weighs heaviest. There are (saith Solomon) four things that say, *It is not enough* *. I may
 * Pl. 16. 10
 * Pro. 30.
 15. add a fifth, viz. the heart of a covetous man. So that neither poor nor rich know how to be content.

Never certainly since the Creation did this sinne of discontent reign, or rather rage, more then in our times; never was God more dishonoured; you can hardly speak with any, but the passion of his tongue betrays the discontent of his heart: every one lisps out his trouble, and here even the stammering tongue speaks too freely and fluently.

If wee have not what wee desire, God shall not have a good look from us, but presently are sick of discontent, and ready to die out of an humour. If God will not give the people

people of Israel for their lusts, they bid him take their lives; they must have Quailles to their Manna. *Ahab* though a King, and one would think his Crown-lands had been sufficient for him, yet, is fullen, and discontented for want of *Naboths* Vineyard. *Jonah* though a good man and a Prophet, yet ready to die in a pet *, and because God kill'd his Goard, Kill me too, saith he. *Rachel*, Give me children, or I die, she had many blessings, if she could have seene them, but wanted this of contentation. God will supply our wants, but must he satisfie our lusts too? many are discontented for a very trifle; another hath a better dresse, a richer jewell, a newer fashion. *Nero* not content with his *Empire*, was troubled that the Musicians had more skill in playing then he: how phantastick are some, that pine away in discontent for the want of those things, which if they had, would

* *Jonah* 4.
8.

would but render them more ridiculous.



CHAP. X.

USE. III.

A swasive to Contentment.

Use. III.
Exhorta-
tion.

U*se. III.* **I**T exhorts us to labour for Contentation; this is that which doth beautifie and bespangle a Christian, and as a spirituall embroidery doth set him off in the eyes of the world.

Objection.

But, me thinks I hear some bitterly complaining, and saying to me, Alas, how is it possible to be contented? the Lord *hath made my chaine*

* *Lam. 3. heavy**, he hath cast me into a very
7. sad condition. Ἀλλὲ μοι λυγρία

χευρίδες, Ζεὺς ἄλγῃ ἔδωκεν.

Homer.
Iliad 2.

*Ὡς με μὲν ἀπρήκτους κείδας κ' νείκεα βάλλον.

Ans.

Ans. There is no sinne, but labours

labours either to hide it selfe under some maske, or if it cannot be concealed, then to vindicate it selfe by some Apology. This sin of discontent I finde very witty in its Apologies, which I shall first discover, and then make a Reply. We must lay it downe for a Rule, that discontent is a sinne, so that all the pretences and Apologies wherewith it labours to justifie it selfe, are but the painting and dressing of a strumpet.

SECT. I.

The first Apology that Discontent makes, Answered.

The first Apology which discontent makes is this ; I have lost a childe. *Paulina* upon the losse of her children, was so possessed with a spirit of sadnesse, that she had like to have intombed her self in her own dis-
1. Apology.

discontent; our love to *Relation* is oftentimes more then our love to *Religion*.

1. *Reply.* *Ans.* 1. We must bee content, not onely when God gives mercies, but when he taketh them away. If we must *in every thing* give thanks,

* 1 *Thes.* 1 *Thes.* 5. 18. then *in nothing* be 5. 18. discontented.

2. *Reply.* 2. Perhaps God hath taken away the *Cisterne*, that he may give you the more of the *Spring*; he hath darkened the *Star-light*, that you may have more *Sun-light*. God intends you shall have more of himselfe, and is not he better then *ten Sons*? Look not so much upon a temporall losse, as a spirituall gaine; the comforts of the world *runne dregges*; those which come out of the *Granary* of the *Promise*, are purer and sweeter.

3. *Reply.* 3. Your childe was not given, but lent. I have, saith *Hanna*, *lent my*

* 1 *Sam.* 1. 21. *son to the Lord* *. She lent him? the Lord

Lord had but lent him to her. Mercies are not entailed upon us, but lent; what a man lends, he may call for againe when he please. God hath put out a child to thee a while to nurse, wilt thou be displeased if he takes his childe home againe? O be not discontented, that a mercy is taken away from you; but rather be thankfull, that it was lent you so long.

4. Suppose your childe be taken 4. Reply: from you, either he^e was good or bad; if he was *Rebellious*, you have not so much parted with a childe, as a burden; you grieve for that which might have been a greater griefe to you: if he was *Religious*, then remember, he is taken *from the evil to come**, and plac'd in his cell of felicity. *Isa. 57. 1. This lower Region is full of grosse and hurtfull vapours; how happy are those who are mounted into the celestiall Orbes! The righteous is taken away, in the Original

DON. 1. * ginall it is, he is gathered *; a wicked
 childe dying is cut off, but the pi-
 ous childe is gathered. Even as we
 see men gather flowers, and candy
 them, and preserve them by them;
 so hath God gathered thy child as a
 sweet flower, that he may candy it
 with glory, and preserve it by him
 for ever. Why then should a Chri-
 stian be discontented; why should
 he weep excessively? *Daughters of*
 * Luk. 13. *Ferusalem, weep not for mee, but weep*
 28. *for your selves* *. So, could we hear
 our children speaking to us out of
 heaven, they would say, Weep not
 for us who are happy, we lie upon a
 soft pillow, even in the bosome of
 Christ; *the Prince of peace* is embrac-
 ing us, and kissing us with the kisses
 of his lips, he not troubled at our
 prelerment; *Weep not for us*, but
 weep for your selves, who are in a
 sinfull, sorrowfull world, you are in
 the valley of teares; but wee are on
 the mountaines of Spices; wee are
 gotten

gotten to our harbour, but you are still tossing upon the waves of inconstancy. O Christian, be not discontented that thou hast parted with such a childe; but rather rejoyce that thou had'st such a childe to part with. Break forth into thankfulness. What an honour is it to a Parent to beget such a childe, that while he lives increaseth the joy of the glorified Angels*; and when he dies, increaseth the number of the glorified Saints?

* Luk. 15.
10.

*Lachryma
penitentium
sum vinum
Angelorum.*
Bern. serm.
30. super.
Cant.

5. If God hath taken away one of your children, he hath left you more; he might have stripp'd you of all. He tooke away all *Jobs* comforts, his estate, his children, and indeed his wife was left, but as a crosse. Satan made a bow of this rib (as *Chrysostom* speaks) and shot a temptation by her at *Job*, thinking to have shot him to the heart; Curse God and die: but *Job* had upon him the brest-plate of Integrity; and though his children were taken away, yet not his graces,

5. Reply.

graces ; still he is content , still he bleſſeth God. O thinke how many mercies you ſtill enjoy ; yet our baſe hearts are more diſcontented at one loſſe, then thankfull for an hundred mercies.

God hath plucked one bunch of Grapes from you, but how many precious Clusters are left behinde ?

Object. *Object.* But it was my only childe, the ſtaffe of my age, the ſeed of my comfort, and the only bloſſome, out of which the honour of an ancient family did grow.

Anſw. 1. *Anſw. 1.* God hath promiſed you (if you belong to him) a name, *better then of ſons and daughters* * ; Is he
 * Iſa, 56.
 5. dead that ſhould have been the monument to have kept up the name of a Family ? God hath given you *a new name*, he hath written your name in the booke of Life ; behold, your ſpiritual Heraldry ; here is a name that cannot be cut off.

2. Hath

2. Hath God taken away thy on-
ly childe? hee hath given thee his
only Son. This is a happy exchange.

What needs he complaine of losses
that hath Christ, he is his fathers
brightness*, his riches*, his* delights.

Is there enough in Christ to delight
the heart of God, and is there not
enough in him to ravish us with ho-
ly delight? He is wisdom to teach

us, righteousness to acquit us, sancti-
fication to adorne us; he is

our Royall and Princely gift; he is the bread of Angels*, the joy

and triumph of Saints; he is

all in all*; why then
art thou discontented? though thy
childe be lost, yet thou hast him for
whom all things are losse.

7. And lastly, let us blush to

thinke that nature should seeme to
outstrip grace. Pulchellus an Hea-

then, when he was about to conse-
crate a Temple to Jupiter, and news
was brought to him of the death of

F

his

* Heb. 1. 3.
* Col. 2. 9.
* Isa. 42. 1.

* Christus
panis ange-
lorum.
B. rn.
* Col. 3.
10.

7. Reply.
Pet. Mart.

his sonne, would not desist from his enterprize, but with much compo-
sure of minde gave order for decent
burial.

S E C T. II.

The second Apology answered.

2. *Apology.* 2. Apology that discontent makes,
is, I have a great part of my estate
strangely melted away, and trading
begins to faile.

God is pleased sometimes to bring
his children very low, and cut them
short in their estate, it fares with
them as with that widow who had
nothing in her house save a pot of
oyle *; but be content.

* 2. King.

4. 2.

1. *Reply.* 1. God hath taken away your
Estate, but not your Portion. This is
a sacred Paradox. Honour and E-
state are no part of a Christians
Joynure, they are rather accessories
then essentiaalls, and are extrinsecall
and

and forreigne, therefore the losse of
 these cannot denominate a man mi-
 serable, still the portion remains, *The*
*Lord is my portion saith my soul**. Sup- ^{* Lam. 3:}
 pose one were worth a million of ^{24.}
 money; and he should chance to
 lose a pin off his sleeve, this is no
 part of his estate, nor can we say he
 is undone; the losse of sublunary
 comforts is not so much to a Christi-
 ans portion, as the losse of a pin is to
 a million. *These things shall bee ad-*
*ded to you**; *Adjicientur*, they shall ^{* Mat. 6.}
 be cast in as overplus: when a man ^{31.}
 buyes a piece of cloth, he hath an
 inch or two given in to the measure;
 now, though he lose his inch of cloth,
 yet he is not undone, for still the
 whole piece remaines; our outward
 estate is not so much in regard of the
 portion, as an inch of cloth is to the
 whole piece; why then should a
 Christian be discontented when the
 title to his spiritual treasure remains?
 a thief may take away all my money

that I have about me, but not my land; still a Christian hath a title to the land of promise. Mary hath chosen the better part which shall not be taken from her.

2. Reply

* Pecuniam
perdidisti,
fortassis il-
la reperde-
ret, ma-
nus.

2. Perhaps if thy estate had not been lost, thy soul had beene lost*; outward comforts doe often quench inward heat. God cannot bestow a jewel upon us, but we fall so in love with it, that we forget him that gave it; what pity is it that we should commit idolatry with the creature! God is forc'd sometimes to draine away an estate; the plate and jewels are often cast over-board to save the passenger. Many a man may curse the time that ever he had such an estate, it hath been an *enchantment* to

* 1 Tim.

6.9.

* Aliud
est esse di-
vitem, &
aliud velle
rum.

draw away his heart from God. Some there are that *will be rich**, and they fall into a snare*. Art thou if thou

forz divitem: hic cupiditas accusatur, non an-
bede.

bled

bled that God hath prevented a
 snare? Riches are *Thornes* *, art
 thou angry that God hath pull'd a
 way a thorne from thee? Riches are
 compar'd to *thick clay* *, Perhaps
 thy affections, which are *the feet of the*
soul, might have stuck so fast in this
 golden clay that they could not have
 ascended up to heaven, be content, if
 God damme up our outward com-
 forts, it is that the streame of our
 love may runne faster another
 way.

3. If your estate be small, yet
 God can blesse a little. 'Tis not how
 much *money* we have, but how much
blessing. He that often curseth the
 bags of gold *, can blesse the *meale*
in the barrel, and the *oyle in the cruse*.
 What if thou hast not the full flesh-
 pots? yet thou hast a promise, *I will*
blesse her provision *, and then a little
 goes a great way, be content, thou
 hast the dew of a blessing distill'd
 dinner of *green herbes*, where love is,

* Mat. 13.
7.

*Spina sus-
locantes &
pungentes.*

* Hab. 2.6.

3. Reply

* Ex male
*Quaeris
vix gaudet
certum be.*

rei.
* Psal. 132.

is sweet; I may adde, where the love of God is: another may have more estate then you, but more care; more riches; lesse rest; more reuennes, but withall more occasions of expence: he hath a greater inheritance, yet perhaps God doth not give him power to eate thereof*, he hath the dominion of his estate, not the use; he holds more, but enjoyes lesse: in a word, thou hast lesse gold then he, perhaps lesse guilt*.

† Ecclesi.

6. 2.

λεπτῶς
καλῶς ἢ
κρεῖσσον ἢ
λαμπρῶς
κακῶς.

Menand.

* *Lucrum in arca, damnum in Conscientia.* Aug. in Serm. Innocent.

4. Reply.

4. You did never so thrive in your spiritual trade, your heart was never so low as since your condition was low; you were never so poore in spirit, never so rich in faith. You did never runne the wayes of Gods Commandments so fast as since some of your golden weights were taken off. You never had such trading for heaven all your life*, this is abri-

* *Felix mutatio,
ubi Deum
pro mundo
accipimus,
pro terra
celum.*

7111111111

rimus questus. You did never make such adventures upon the promise as since you left off your Sea-adventures. This is the best kinde of merchandize; O Christian, thou never had'st such incomes of the Spirit, such spring-tides of joy; and what though weak in estate, if strong in assurance: be content, what you have lost one way, you have gain'd another.

5. Be your losses what they will in this kinde, remember in every losse there is onely a *suffering*; but in every discontent there is a *sinne*, and one sinne is worse then a thousand sufferings. What? because some of my *renewals* are gone, shall I part with some of my *righteousnesse*? shall my faith and patience go too? because I doe not possesse an estate, shall I not therefore possesse my own spirit? O learne to be content.

5. Reply.

S E C T. III.

The third Apology answered.

3. *Apology.* The third Apology is, It is sad with me in my relations ; where I should finde most comfort , there I have most grief. This Apology or Objection brancheth it selfe into two particulars, whereto I shal give a distinct Reply.

1. *Branch.* My childe goes on in rebellion, I fear I have brought forth a child for the Devill. It is indeed sad to think that hell should be paved with the skulls of any of our children, and certainly the pangs of griefe which the mother hath in this kinde are worse then her pangs of travell, but though you ought to be humbled, yet not discontented : for consider

1. You may pick something out of your chilles unprofitfulnesse ; the childs

childes sinne is sometimes the Parents Sermon; *quod dolet, docet*, the undutifulnesse of children to us may be a *memento* to put us in minde of our undutifulnesse once to God, Time was when we were rebellious children; how long did our hearts stand out as Garisons against God? how long did he parly with us, and beseech us ere we would yield? hee walked in the tenderness of his heart towards us, but wee walked in the frowardnesse of our hearts towards him; and since grace hath beene planted in our soules, how much of the wilde Olive is still in us? how many motions of the Spirit doe we daily resist? how many unkindneses and affronts have we put upon Christ? Let this open a spring of repentance; look upon your childes rebellion, and mourne for your rebellion.

2. Though to see him undutiful is your grieve, yet not alwayes your sinne.

2. Reply.

sinne. Hath a Parent given the
 childe, not onely the milke of the
 brest, but *the sincere milke of the*

* 1 Peter
 2. 2.

word *? Hast thou seasoned his
 tender yeares with Religious educa-
 tion? thou canst do no more; Parents
 can onely worke knowledge, God
 must work grace; they can onely
 lay the wood together, it is God
 must make it burne; a Parent can
 onely be a guide to shew his childe
 the way to heaven, the Spirit of
 God must be a load-stone to draw
 his heart into that way. *Am I in*

* Gen. 30.

Gods stead (saith Jacob) who hath
wishheld the fruit of the womb *? can

^{2.} I give children? So, is a Parent in
 Gods stead to give grace? Who
 can help it, if a childe having the
 Scripture, light of conscience, Scrip-
 ture education, these three Torches
 in his hand, yet runs wilfully into the
 deep ponds of sin? Weep for thy
 childe, pray for him; but do not sin
 for him, *by discontent.*

3. Say

3. Say not, you have brought forth a childe for the Devill, God can reduce him; He hath promised to *turne the heart of the children to their Parents**, and to open springs of grace in the *Desert**; When thy childe is going full-saile to the Devill, God can blow with a contrary winde of his Spirit, and alter his course. When *Paul* was breathing out persecution against the Saints, and was sailing hell-ward, God turns him another way; before he was going to *Damascus*, God sends him to *Ananias*; before a Persecutor, now a Preacher. Though our children are for the present fallen into the *Devills pound*, God can turne them from the power of *Satan**, and bring them in at the *twelfth* houre. *Monica* was weeping for her son *Augustine*, at last God gave him in upon prayer, and he became a famous instrument in the Church of God.

3. Reply.

* Mal. 4. 6.

* Isa. 35. 6

* Acts 26.
18.

3. The

2. Branch.

2. The second branch of the objection is; But, my husband takes ill courses, where I looked for honey, behold a sting.

Ans. 'Tis sad to have the living and the dead tied together; yet, let not your heart fret with discontent; mourne for his sinne, but doe not murmur. For

1. Reply.

1. God hath placed you in your relation, and you cannot be discontented, but you quarrell with God. What? for every crosse that befalls us, shall we call the infinite wisdom of God in question? O the blasphemy of our hearts!

2. Reply.

2. God can make you a gainer by your husbands sinne; perhaps you had never been so good, if he had not been so bad. The fire burnes hottest in the coldest climate; God often by a divine *Antiperistasis* turnes the sinnes of others to our good*, and makes their *maladies* our *medicines*. The more profane the hus-

* *Eriam
pccatum
ipsum in
bonum con-
vertit,
Aug. in
Rom. 8.*

husband is, oft the more holy the wife growes; the more earthly he is, the more heavenly she growes; God makes sometimes the husbands sinne a spur to the wifes grace. His exorbitances are *quasi flabellum*, as a paire of bellowes to blow up the flame of her zeale and devotion the more, and *è contrà*.

Is it not thus? doth not thy husbands wickednesse send thee to prayer? Thou perhaps hadst never prayed so much, if he had not sinn'd so much; his deadnesse quickens thee the more; the stone of his heart is an hammer to break thy heart. The Apostle saith, *The unbelieving wife is sanctified by the believing husband*; but in this sense, the believing wife is sanctified by the unbelieving husband, she growes better; his sinne is a whetstone to her grace, and a *medicine* for her security.

* 1 Cor. 7.

14.

S E C T. IV.

The fourth Apology Answered.

4. *Apology.* The next Apology that discontent makes, is, But my friends have dealt very unkindly with mee, and proved false.

Answ. 'Tis sad when a friend
 *Job 6.15 proves like a *Brooke in Summer**
 The Traveller being parched with heat, comes to the brook, hoping to refresh himselfe; but the brook is dried up: yet be content.

1. *Reply.* 1. You are not alone; others of the Saints have been betrayed by friends; and when they have leaned upon them, they have been as a foot out of joyn. This was true in the Type, David*; It was not of
 *Psal. 55.
 12, 13. enemy reproached me, but it was when
 a man, mine equall, my guide and my acquaintance; we tooke sweet counsell together; and in the Antitype, Christ
 in
 h
 in

he was betrayed by a friend; and why should we thinke it strange to have the same measure dealt out to us as Jesus Christ had? *The servant is not above his Master.*

2. A Christian may often read his sinne in his punishment; Hath not he dealt treacherously with God? how oft hath he grieved the Comforter, broken his vowes? and through unbelief sided with Satan against God? How oft hath he abused love? taking the Jewells of Gods mercies, and making a golden calfe of them, serving his own lusts? how oft hath he made the free grace of God, which should have been a bolt to keep out sinne, rather a key to open the door to it? these wounds hath the Lord received *in the house of his friend* *. Look upon the unkindnesse of thy friend, and mourne for thy owne unkindnesse against God; shall a Christian condemn that in another, which he allows too much in himself?

2. Reply.

* Zach. 13.

3. Hath

3. Reply. 3. Hath thy friend proved treacherous: perhaps you did repose too much confidence in him. If you lay more weight upon an house then the pillars will bear, it must needs break. God saith, *Trust ye not in a*

* Mica. 7. *friend*; perhaps you did put more
5. trust in him, then you did dare to put in God: Friends are as *kenne-glasses*, we may use them, but if we lean too hard upon them, they will break. Behold, matter of humility, but not of fullenness and discontent.

4. Reply. 4. You have a friend in Heaven will never faile you; *There is a friend*
Pro. 18. (saith Solomon) *that sticketh closer*

14. *then a brother*. Such a friend is God; he is very studious and inquisitive in our behalfe; he hath a debating with himselfe, a consulting and projecting how he may doe us good; he is the *best friend*, which may give contentment in the midst of all discourtesies of friends.

Consider, 1. He is a *loving friend*. * 1 John 4.16.
 God is love*, hence he is said some-
 times to engrave us on the *Palme* of
his hand, Isa. 49.16. that we may Isa. 49.16
 be never out of his eye, and to carry Isa. 40.11
 us *in his bosome*, Isa. 40.11. near to
 his heart. There is no stop or
 stint in his love, but as the River
Nilus, it overflows all the bankes:
 his love is as far *beyond* our thoughts,
 as it is *above* our deserts. O the
 infinite love of God, in giving the
 Son of his love to be made *flesh**,
 which was more then if all the Angels
 had been made *wormes*! God in gi-
 ving Christ to us, gave his very heart
 to us, here is love pensil'd out in all
 its glory, and engraven as with the
point of a Diamond. All other love
 is hatred in comparison of the love
 of our friend.

Quantus
 Deus quan-
 tillus fa-
 ctus est ho-
 mo? Aug.

2. He is a *carefull friend*; He ca- * 1 Pet. 5.7
*reth for you**

1. He minds and transacts our
 businesse as his own, he accounts his
 G peoples

peoples interests and contentments
as his interest.

2. He provides for us, Grace to
enrich us, Glory to ennoble us; It
was *Dauids* complaint, *No man cared
for my soul**; a Christian hath a friend
that cares for him.

* Dan. 2.
20.

3. He is a *Prudent* friend*. A
friend may sometimes erre through
ignorance or mistake; and give his
friend poison in stead of sugar; but
* Job 9. 4. *God is wise in heart*. He is skilfull
as well as faithfull; he knowes what
our disease is; and what Phylick is
most proper to apply; he knowes
what will doe us good; and what
hinde will be best to carry us to hea-
ven.

* Deut. 7.
9, 10.

4. He is a *Faithfull* friend*; and
he is faithfull, In his Promises,
In hope of eternall life, which God has

* Tit. 1.

cannot lie hath promised. H. Gods

* Tit. 1. 2.

people are *children that will not lie*;
but God is a God that *cannot lie*;

he will not deceive the faith of his
people;

people; nay, he cannot: he is called *in aithen*, the Truth; he can as well cease to be God, as cease to be true. The Lord may sometimes change his Promise, (as when he converts a temporall Promise into a spirituall;) but he can never breake his Promise.

5. He is a *compassionate Friend*. Hence in Scripture we read of the *earnings of his bowels**. Gods friendship is nothing else but compassion; for there is naturally no *affection* in us to desire his friendship, nor no *goodness* in us to deserve it: the load-stone is in himselfe. When we were full of blood, hee was full of bowels; When wee were enemies, he sent an Embassage of peace; When our hearts were turned back from God, his heart was turned towards us. O the tenderness and sympathy of our friend in Heaven! We our selves have some *relatings* of heart to those which are in misery;

Jer. 31.
20.

but it is God who begets all the mercies and bowels that are in us, therefore he is call'd the Father of mercies*.

* 2 Cor. 1. 3

6. He is a constant Friend. His

* Lam. 3.

22.

* Dum fueris felix multos numerabis amicos. Numbila si fuerint tempore, solus eris.

compassions faile not*. Friends do

often in adversity drop off as leaves in Autumne*.

Amici circa sartaginem, as *Plutarch* saith; these are rather flatterers than friends. *Joab*

was for a time faithful to King *David's* house, he went not after *Ab-*

lons Treason, but within a while proved false to the Crown, and went

* 1 Kin. 1. 7

after the treason of *Adonijah**; God is a friend for ever. Having loved

* εἰς τέλος ἡσάπνοσεν.

Joh. 13. 1.

his own, he loved them to the end*. What though I am despised, yet

God loves me: What though my friends cast me off, yet God loves

me; he loves εἰς τέλος, to the end, and there is no end of that love.

This me thinks, in case of discourtesies, and unkindnesses, is enough to

charm down discontent.

SAGT.

SECT. V.

The fifth Apology answered.

The next Apology is, I am under
great reproaches*. Let not this dis-
content; For,

1. It is a sign there is some good
in thee; *Quid mali feci?* saith *Socra-*
tes; what evil have I done that this
bad man commends me? The ap-
plause of the wicked usually denotes
some evil, and their *censure* imports
some good*. *David* wept and fast-
ed, and that was turned to his re-
proach*; as we must passe to Heaven
through the pikes of suffering, so
through the clouds of Reproach.

2. If your reproach be for God,
as *David* was; *For thy sake I have*
*borne reproach**, then it is rather
matter of triumph than dejection;
Christ doth not say, when you are

5. Apology.

* Deterio-

res sunt

qui famam

corrumpunt

quam qui

prædici diri-

piunt. Greg.

1. Reply.

* Ps. 38. 120

* Ps. 69. 10

2. Reply

* Ps. 69. 7

reproached, be discontented; but

* Mar. 5.
12.

χαίετε, Rejoyce *. Weare your Re-
proach as a Diadem of honour,

* 1 Peter
4. 14.

for now a Spirit of glory rests upon
you *. Put your reproaches into the
inventory of your riches; so did

* Heb. 11.
26.

Moses *. It should be a Christians
ambition to wear his Saviours live-
ry, though it be sprinkled with blood,
and sullied with disgrace.

3. Reply.

* Boni per
consumeli-
as meliores
existunt.
Gtegor. in
Hom.

3. God will doe us good by re-
proach *. as David said of Shimei his
cursing, It may be the Lord will re-
quite good for his cursing this day; this
puts us upon searching our sinne. A

* 2 Sam.
16. 12.

* Debra-
Stone pati-
entia no-
stra proba-
tur. Aug.
lib. 3. con-
tra Petil.

child of God labours to read his sin
in every stone of reproach that is
cast at him; besides, now we have
an opportunity to exercise patience
and humillay.

4. Reply.

* Heb. 11.

4. Jesus Christ was content to be
reproached for us; Hee despised the
shame of the Crosse *. It may amaze

us to thinke, that he who was God
could endure to be spit upon, to be
crowned

crowned with thornes, in a kinde of
jeere; and when he was ready to
bow his head upon the Crosse, to have
the Jewes in scorn say their head,
and say, He saved others, himselfe
he cannot save. The shame of the
Crosse was as much as the blood of
the Crosse; His Name was cruci-
fied before his Body. The sharpe
arrowes of Reproach that the world
did shoot at Christ, went deeper in-
to his heart then the spear; His suf-
fering was so ignominious, that as if
the Sunne did blush to behold it,
withdrew its bright beams, and mas-
qued it selfe with a cloud; (and well
it might; when the Sun of Righte-
ousnesse was in an eclipse;) all this
contumely and reproach did the God
of glory endure, or rather despise for
us. Oh then, let us be content to
have our names eclipsed for Christ;
let not reproach touch our heart, but
let us binde it as a crown about our
head. Alas, what is reproach? this

is but *small shot*, how will men stand in the mouth of the Canon: those who are discontented at a reproach, will be offended at a *Taggor*.

5. Reply. 5. Is not many a man contented to suffer reproach for maintaining his lust, and shall not we for maintaining the truth? *Some glory in that which is their shame**, and shall we be ashamed of that which is our glory? Be not troubled at these petty things; he whose heart is once divinely touched with the loadstone of Gods Spirit, doth account it his honour to be dishonoured for *Christ**, and doth as much despise the worlds censure, as he doth their praise.

6. Reply. 6. We live in an Age, wherein men dare reproach God himselfe. The *Divinity* of the Son of God is blasphemously reproached by the *Socinian*; The blessed *Bible* is reproached by the *Antiscripturist*, as if

it were but a *legend of lies*; and every mans faith a fable; The *Justice* of God is called to the barre of Reason by the *Arminian*; The *Wisdom* of God in his providentiall actings, is taxed by the *Atheist*; The *Ordinances* of God are decryed by the *Familiſt*, as being too heavy a burden for a *free-borne* conſcience, and too low, and carnall for a ſublime Seraphique ſpirit; The *Wayes* of God which have the *Majeſty* of holineſſe ſhining in them, are calumniated by the *Profane*; The mouthes of men are open againſt God, as if he were an *hard Maſter*; and the path of Religion too ſtrict and ſevere; If men cannot give God a good word, ſhall we be diſcontented or troubled that they ſpeak hardly of us? ſuch as labour to bury the glory of Religion, ſhall we wonder that their throats are *open ſepulchres* *, to bury our good name? Oh let us be contented while we are in Gods ſcouring houſe,

* Rom. 3.

to have our names sullied a little; the
blackler wee seeme to be here, the
brighter shall wee shine when God
hath set us upon the celestially
shelfe.

Sect. VI.

The sixth Apology answered.

6. Apology.

The sixth Apology that Discon-
tent makes, is disrespect in the world.
I have not that esteem from men as
is suitable to my quality and graces.
And doth this trouble? Consider

1. Reply.

1. The world is an unequal Judge,
as it is full of *change*, so of *partiality*.
The world gives her *Respects* as she
doth her *places of preferment*; more
by favour often, then desert. Hast
thou the ground of real worth in
thee? that is best. Worth is in
him that *hath* it; Honour is in him
that *gives* it*; better deserve respect;
and

* Honor est
in honoran-
te.

and not have it; then have it; and not deserve it.

2. Hast thou grace? God re-2. Reply.
speaks thee, and his judgement is best worth prizing. A Belcever is a person of honour, being borne of God. Since thou wast precious in mine eyes, thou hast been honourable, and I have loved thee*. Let the world think * Isa. 43. 4. what they will of you; perhaps in their eyes you are a cast-away, in Gods eyes a Dove*, a Sponse*, a Jewel*; * Cant. 2. 14. others account you the dregs and off- * Cant. 5. 1. scouring of the world*, but God will give whole Kingdoms for your van- * Mal. 3. 17. some*. Let this content; no matter * 1 Cor. 4. 14. with what oblique eyes I am looked upon in the world, if I am *rectus in curia*, God thinks well of me. 'Tis better that God approve, then man applaud. The world may put us in their Rubrick, and God put us in his black-book. What is a man the better that his fellow-prisoners commend him, if his Judge condemne him?

him? Oh labour to keepe in with God, prize his love, let my fellow-subjects frowne, I am contented, being a favorite of the King of heaven.

3. Reply 3. If we are the children of God, we must look for disrespect; a believer is *in* the world, but not *of* the world; we are here in a pilgrim-condition, out of our own Countrey, therefore must not looke for the respects and acclamations of the world, it is sufficient that we shall have honour in our own Country*; Tis dangerous to be the worlds favorite.

4. Reply 4. Discontent arising from disrespect, favours too much of pride; an humble Christian hath a lower opinion of himselfe then others can have of him. He that is taken up about the thoughts of his sins, and how he hath provoked God, he cryes out as
 *Prov. 30. *Agar, I am more brutish then any man**; and therefore is contented though

though he be set among the *Dogs of the flock* *. Though he be low in *Job 30.1.* the thoughts of others, yet hee is thankfull that he is not laid in the *lowest hell* *. A proud man sets an *Pf. 86.13* high value upon himselfe, and is angry with others because they will not come up to his price. Take heed of pride; O had others a window to look into thy brest, (as *Crates* once expressed it) or did thy heart stand where thy face doth, thou would'st wonder to have so much respect.

S E C T. VII.

The seventh Apology answered.

The next Apology is, I meet with very great sufferings for the truth *.

Consider

1. Your sufferings are not so great as your sinnes. Put these two in the balance, and see which weighs hea-

vieft

7. Apology
* Scale an-
rea ad con-
tum, sed
circum-
septis glau-
dis.
1. Reply

viest; where sinne lies heavie, sufferings lie light. A carnall spirit makes more of his sufferings, and lesse of his sinnes; he lookes upon one at the great end of the Perspective, but upon the other at the little end of the Perspective. The carnall heart cries out, Take away the *Frogs*; but a gracious heart cries, Take away the *iniquity* *. The one

* 2 Sam.

24. 10.

saith, never any one suffered as I have done; but the other saith, Never any one sinned as I have done *.

* Mic. 7.

9.

2. Art thou under sufferings: thou hast an opportunity to shew the valour and constancy of thy minde; some of Gods Saints would have accounted it a great favour to have been honoured with martyrdom. One said, I am in prison till I am in prison; thou countest that a trouble which others would have worn as an ensigne of their glory.

2. Reply.

Reply.

3. Even those who have gone onely upon morall principles, have shewn

shewn much constancy and content-
 ment in their sufferings, *Curius*
 being bravely mounted, and in ar-
 mour, threw himselfe into a great
 gulfe, that the City of *Rome* might
 according to the Oracle be delivered
 from the Pestilence; and we having
 a Divine Oracle, that they who kill
 the body cannot hurt the soul; shall
 we not with much constancy and pa-
 tience devote our selves to injuries
 for Religion? and rather suffer for
 the truth, then the truth suffer by us?
 The *Devil* among the Romans vow-
 ed themselves to death, that their le-
 gions and souldiers might be crown-
 ed with the honour of the victory.
 O what should we be content to suf-
 fer to make the truth victorious? *Re-*
gulus * having sworne that he would
 returne to *Carthage* (though he knew
 there was a furnace heating for him
 there) yet not daring to infringe his
 oath, he did adventure to goe; we
 then who are Christians, having made
 a VOW

* Per.
 Mart.

a vow to Christ in Baptism, and so oft renewed it in the blessed Sacrament, should with much contentation rather choose to suffer then violate our sacred oath. Thus the blessed Martyrs, with what courage and chearfulness did they yeeld up their souls to God? and when the fire was set to their bodies, yet their spirits were not at all fired with passion or discontent. Though others hurt the *body*, let them not the *minde* through discontent; shew by your heroick courage that you are above those troubles which you cannot be without.

S A C T. VIII.

The eight Apology answered.

8. Apology. The next Apology is, The prosperity of the wicked. *Ans.* I confesse 'tis so often, that the evill enjoy
all

all the good, and the good endure all the evil. *David*, though a good man, stumbled at this, and had like to have fallen*; wel, be contented, for remember,

* P[sa]. 73. 2

1. These are not the only things, nor the best things, they are mercies without the pale; these are but acorns with which God feedes swine; you who are believers, have more choice fruit, the *Olive*, the *Pomegranate*, the fruit which grows on the true *Vine* *Jesus Christ*; others have the fat of the earth, you have the dew of heaven; they have a South-land, you have those springs of living water which are clarified with Christs blood, and indulcorated with his love.

1. Reply.

2. To see the wicked flourish is matter rather of *py* then *envie*; 'Tis all the heaven they must have. *Wo* to you rich men, for you have received your consolation*. Hence it was that *David* made it his solemne prayer, *Deliver me from the wicked, from men*

2. Reply.

* Luke 6.

24.

* Psal. 17.

14.

H

of

of the world which have their portion in this life, and whose belly thou fillest with thy hid treasure, Psal. 17. 14. The words (me thinks) are *Dauids Letany*; from men of the world which have their portion in this life, *Good Lord deliver me.* When the wicked have eaten of their dainty dishes, there comes in a sad reckoning which wil spoile all. The world is first *musicall*, and then *tragical*; if you would have a man fry, and blaze in hel, let him have enough of the *fat of the earth.* O remember, for every sand of mercy that runs out to the wicked, God puts a drop of wrath into his Vial. Therefore as that soldier said to his fellow, *Do you envy me my grapes? they cost me dear, I must die for them.* So I say, *Do you envie the wicked? alas, their prosperity is like Hamans banquet before execution.* If a man were to be hanged, would one envie to see him walk to the gallows through pleasant

pleasant fields and fine galleries, or to see him go up the ladder in cloth of gold? The wicked may flourish in their bravery a while, but, *when they flourish as the grasse, it is, that they shall be destroyed for ever**. This proud grasse shall be mowen down. Whatever a sinner enjoyes he hath a curse with it*, and shall we envie? What if poisoned bread be given to dogs? * *Ps. 92.7*
 The long furrowes in the backs of the godly have a seed of blessing in them, when the table of the wicked becomes a snare, and their honour their halter. * *Mal. 2.2*

S E C T. IX.

The ninth Apology Answered.

9. The next Apology that discontent makes for it self, is *the evils of the times*. The times are full of Heresie and Impiety, and this is that which troubles me. This Apology

H 2

consists

consists of two branches, to which I shall answer in *specie*; and first,

1. Branch.

The Here-
sie of the
times.

1. The times are full of Heresie. This is indeed sad, when the Diuel cannot by violence destroy the Church, he endeavours to poison it; when he cannot with *Samsons* Fox-tailes set the corne on fire, then he sowes tares; as he labours to destroy the peace of the Church by *Divisi-on*, so the truth of it by *Errour*; we may cry out with *Seneca*, *Verè vivimus in temporum facibus*. We live in times wherein there is a sluice open to all novel opinions, and every mans *opinion* is his *Bible*. Well, this may make us mourne, but let us not murmur through discontent: Consider.

1. Reply.

1. Errour makes a discoverie of men,

1. *Bad men*. Errour discovers such as are tainted and corrupt. When the Leprosie brake forth in the forehead, then was the Leper discovered.

2. *Good men*

2. H

Errour

Errour is a spiritual Bastard, the Di-
vell is the father, and pride the mo-
ther; you never knew an erroneous
man, but he was a proud man; now,
it is good that such men should be
laid open, to the intent, first, that
Gods righteous judgements upon
them may be adored*. Secondly,
that others who are free be not infe-
cted. If a man hath the Plague, it
is well it breaks forth; for my part, I
would avoid an Heretick as I would
avoid the Diuel, for he is sent on his
errand. I appeal to you, if there
were a Taverne in this City, where
under a pretence of selling wine;
many hogshheads of poison were to be
sold, were it not well that others
should know of it that they might
not buy? it is good that those who
have poisoned opinions should be
known, that the people of God may
not come near either the sent, or taste
of that poison.

* 2 Thes.
2 12.

2. Errour is a Touchstone to disco-

* 1 Cor.
II. 11.

ver good men; it tries the gold, There must be Heresies, that they which are *Soripoi*, approved, may be made manifest*.

Thus our love to Christ and zeale for truth doth appear. God shewes who are the living fish, viz. such as swim against the stream; who are the sound sheep, viz. such as feed in the greene pastures of the Ordinances; who are the Doves, viz. such as live in the best aire, where the Spirit breaths; God sets a Garland of honour upon these, *These are they which came out of great tribulation**.

* Rev. 7. 14

So, these are they that have opposed the Errours of the times; these are they that have preserved the virginity of their conscience; who have kept their judgment sound, and their heart soft. God will have a Trophy of honour set upon some of his Saints, they shal be renowned for their sincerity, being like the Cypresse, *qua viriditatem in hyeme non*

* Ambrose *amittit**, which keeps its greenesse and

and freshnesse in the winter-season.

2. Be not sinfully discontented, 2. Reply.
for God can make the errours of the Church advantageous to truth. Thus the truths of God have come to be more beaten out and confirmed; as it is in *Law*, one man laying a false title to a piece of land, the true title hath by this means beene the more searched into and ratified: some had never so studied to defend the truth by *Scripture*; if others had not endeavoured to overthrow it by *Sophistry*; all the mists and fogs of Error that have risen out of the bottomlesse pit, have made the glorious Sun of truth to shine so much the brighter. Had not *Arius* and *Sabellius* broached their damnable Errours, the truth of those questions about the blessed *Trinity* had never beene so discussed and defended by *Athanasius*, *Augustine*, and others; had not the Diuel brought in so much of his

princely darknesse, the Champions for Truth had never runne so fast to Scripture to light their Lamps. So that God who hath a *wheele within a wheele*, over-rules these things wisely, and turnes them to the best. Truth is an heavenly plant that settles by shaking.

3. Reply.

Etiam ramentis auris pretiosa.

3. God raiseth the price of his truth the more; the very shreds and filings of truth are venerable. When there is much counterfeit metall abroad, we prize the true Gold the more: the pure wine of Truth is never more precious then when unsound doctrines are broached and vented.

4. Reply.

4. Errour makes us more thankful to God for the jewel of Truth. When you see another infected with the Plague, how thankful are you, that God hath freed you from the infection? when we see others have the *Leprosie in the head*, how thankful are we to God that he hath not given

given us over to believe a lie, and so be damned? It is a good use that may be made even of the Errour of the times, when it makes us more humble and thankful, adoring the free grace of God who hath kept us from drinking of that deadly poison.

2. The second Branch of the Apology that discontent makes, is the *impiety of the times*.

I live and converse among the profane, *O that I had wings like a Dove, that I might flie away and be at rest* *!

Answ. It is indeed sad to be mixed with the wicked, *David beheld the transgressors, and was grieved* *; and *Lot*, (who was a bright Starre in a dark night) was vexed, or as the word in the Original may beare, *wearied out* *;

and he made the sinnes of Sodom spears to pierce his own soul; we ought (if there be any spark of divine love in us) to be very sensible of

2 Branch of the Apology.

The impiety of the times.

* Pl. 55.6.

* Plal. 119. 158.

* κατὰ πόνον
* 2 Pet. 2.7

the

the finnes of others, and our hearts bleed for them, yet let us not break forth in murmuring or discontent, knowing that God in his providence hath permitted it, and surely not without some reasons. For,

1. Reply. 1. The Lord makes the wicked an hedge to defend the godly; the wise God often makes those who are *wicked* and *peaceable*, a meanes to safeguard his people from those who are *wicked* and *cruell*. The King of *Babylon* kept *Feremy*, and gave speciall order for his looking to, that he did want nothing*.
- * Jer. 39.
11, 12. God sometimes makes *brazen sinners* to be *brazen walls* to defend his people.

2. Reply. 2. God doth interline & mingle the wicked with the godly, that the godly may be a means to save the wicked; such is the *beauty of holiness*, that it hath a magnetical force in it to allure and draw even the wicked. Sometimes

times God makes a beleeving husband a means to convert an unbeleeving wife, and *è contrà*. What knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife*?

* 1 Cor.
7. 16.

The godly living among the wicked, by their prudent advice, and pious example have won them to the embracing of Religion; if there were not some godly among the wicked, how in a probable way without a miracle can we imagine that the wicked should be converted? Those who are now shining Saints in Heaven, sometimes served divers lusts*. *Paul** once a persecutor; *Augustine* once a Manichee; *Luther* once a Monk; but by the severe and holy carriage of the godly, were converted to the faith.

* Tit. 3. 3

SECT.

S E C T. X.

*The tenth Apology answered.*10.
Apology.

The next Apology that Discontent makes, is lownesse of parts, and gifts.

I cannot, saith the Christian, discourse with that fluency, nor pray with that elegancy as others.

1. Reply.

Answ. 1. Grace is beyond gifts; Thou comparest thy grace with anothers gifts, there is a vast difference; Grace without gifts is infinitely better then gifts without grace; in Religion, the vitals are better then the intellectuals: Gifts are a more extrinsecall and common worke of the Spirit, which is incident to reprobates; grace is a more distinguishing worke, and is a jewell hung onely upon the Elect. Hast thou the *seed of God*, the *holy anointing*? be content.

I. Thou

I. Thou sayest, thou canst not discourse with that fluency as others.

Ans. Experiments in Religion are beyond notions, and *impressions* beyond expressions. *Judas* no doubt could make a learned discourse of Christ; but woful the woman in the Gospel, that felt vertue coming out of him *. A sanctified heart is better then a silver tongue. There is as much difference between gifts and grace, as between a Tulip painted on the wall, and one growing in the Garden.

* Luke 8.
47.

II. Thou sayest, thou canst not pray with that elegancy as others.

Ans. Prayer is a matter more of the heart then the head. In prayer it is not so much fluency prevailes, as fervency*; nor is God so much taken with the elegancy of speech, as the efficacy of the Spirit. Humility is better then volubility; here the mourner is the orator, sighes and groanes are the best Rhetorique.

* Jam. 4.
16.
Nonis 2.
respon.

2. Reply.

2. Be not discontented ; For God doth usually proportion a mans parts to the place where he calls him: Some are set in an higher sphere and function, their place requires more parts and abilities ; but the most inferiour member is usefull in its place, and shall have a power delegated for the discharge of its peculiar office.

S E C T. XI.

The eleventh Apology answered.

11.
Apology.

The next Apology is, *The troubles of the Church.* Alas, my disquiet and discontent is not so much for my self, as the publick. The Church of God suffers.

* Ps. 137.

Ans. I confesse it is sad, and we ought for this *to hang our Harps upon the Willowes* ; he is a wooden leg in Christs body, that is not sensible of the state of the body. As a Christian must

must not be *proud flesh*, so neither *dead flesh*. When the Church of God suffers, hee must sympathize, *Jeremy wept for the Virgin daughter of Sion*. Wee must feel our brethrens hard cords through our soft beds; in Musick, if one string be touched, all the rest sound; when God strikes upon our brethren, *our bowels must sound as an Harp**; be sensible, but doe not give way to discontent. For consider,

I. *God sits at the sterne of his Church**; Sometimes it is as a ship *I. Reply.*
*tossed upon the waves, O thou afflicted and tossed**: but cannot God **Pl. 46. 5.*
 bring this ship to haven, though it meet with a storme upon the Sea? **Ia. 54. 12*
 The ship in the Gospel was tossed, because *sinne* was in it; but it was not overwhelmed, because *Christ* was in it. Christ is in the Ship of his Church, fear not sinking; The Churches Anchor is cast in Heaven. Doe not wee think God loves his Church,

Church, and takes as much care of it as we can? The names of the twelve Tribes were on *Aarons brest*, signifying how near to Gods heart his people are; They are his *portion* *, and shall that be lost? His *glory* *, and shall that be finally eclipsed? No certainly. God can deliver his Church, not only *from*, but *by* opposition; the Churches pangs shall help forward her deliverance.

* Deut.

32. 9.

* I. 46. 13

2. Reply.

2. *God hath alwayes propagated Religion by sufferings.* The foundation of the Church hath been laid in *blood* *, and these sanguine showres have ever made it more fruitful. *Cain* put the knife to *Abels* throat, and ever since, the Churches veins have bled; but she is like the *Vine*, which by bleeding growes; and like the *Palm-tree*, which may have this motto, *Percussa resurgit*; the more weight is laid upon it, the higher it riseth. The holinesse and patience of the
Saints

* Sanguine
fundata est
Ecclesia,
sanguine
crevit.

Saints under their persecutions, hath much added both to the growth of Religion, and the Crowne. *Basil*, and *Tertul.* observe of the Primitive Martyrs, that divers of the Heathens seeing their zeale and constancy, turned Christians. Religion is that *Phoenix* which hath alwayes reviv'd and flourish'd in the ashes of holy men. *Isaiah* sawen afunder; *Peter* crucified at *Jerusalem* with his head downwards*; *Cyprian* Bishop of *Carthage*, *Polycarp* of *Smirna*, both martyr'd for Religion; yet evermore the Truth hath been sealed most by blood, and gloriously dispersed; whereupon *Julian* did forbear to persecute, *non ex clementia, sed invidia*; not out of pity, but envy, because the Church grew so fast, and multiplied as *Nazianzen* well observes.

* *Euseb.*

Sicr.

Sect. XII.

The twelfth Apology answered.

12.
Apology.

The twelfth Apology that Discontent makes for it selfe, is this; It is not my trouble that troubles me, but it is my *sin* that do disquiet and discontent.

Ans. Be sure it be so; doe not prevaricate with God and thy own soule, in true mourning for sinne, when the present suffering is removed, yet the sorrow is not removed: but suppose the Apology be real, and *sin* is the ground of your discontent. Yet I answer, a mans disquiet about sin, may be beyond its bounds in these three cases.

1. Reply.

10.
Dolor ex-
animam.

I. When it is *disheartning*, that is, when it sets up sin above mercy. If *Israel* had onely pored upon their *sinning*, and not looked up to the *brazen*

brazen serpent, they had never been
healed. That sorrow for sinne which
drives us away from God, is not
without sinne, for there is more de-
spaire in it then *repentance*. The soule
hath so many teares in its eyes, that it
cannot see Christ. Sorrow as sorrow
doth not save (that were to make a
Christ of our teares,) but is useful as
it is preparatory in the soule, making
sinne vile, and Christ precious. Oh
look up to the Brazen Serpent, the
Lord Jesus; a sight of his blood will
revive, the medicine of his merits
is broader then our sore.

It is Satans policy, either to keep
us from seeing our sins; or if wee
will needs see them, that wee may
be swallowed up of sorrow*, either he
would stupifie us, or affright us; ei-
ther keep the glasse of the Law from
our eyes, or else pencil out our sins
in such Crimson colours, that wee
may sink in the quick-sands of de-
spaire.

Cor.
24.

2.
Dolor im-
pediens.

2. When sorrow is *indisposing*, it untunes the heart for prayer, meditation, holy conference; it cloisters up the soul. This is not *sorrow*, but rather sullenness; and doth render a man not so much *penitentiall*, as *Cynical*.

3.
Dolor in-
tempesti-
uus.

3. When it is *out of season*, God bids us *rejoyce*, and we *hang our harps upon the Willowes*; he bids us *trust*, and we cast our selves down, and are brought even to the margin of *despaire*. if Satan cannot keep us from mourning, he will be sure to put us upon it when it is least in season.

When God calls us in a speciall manner to be thankfull for mercy, and put on our white robes, then Satan will be putting us into *mourning*; and in stead of a garment of praise, cloath us with a spirit of heaviness; so God loseth the acknowledgement of a mercy, and we the comfort.

If

If thy sorrow hath tuned and fitted thee for Christ, if it hath raised in thee high prizings of him, strong hungerings after him, sweet delight in him; this is as much as God requires, and a Christian doth but sin to vexe and torture himselfe further upon the wrack of his owne discontent.

And thus I hope I have answered the most materiall Objections, and Apologies which this sinne of Discontent doth make for it selfe. I see no reason why a Christian should be discontented, unlesse for his Discontent. Let me in the next place propound something which may be both as a loadstone and a whetstone to Contentation.

I 3 CHAP.



CHAP. XI.

Divine Motives to Contentment.

AND so I proceed to the Arguments, or Motives that may quicken to Contentment.

S E C T. I.

The first Argument to Contentment.

The first
Argument
to Con-
tentation.

1. Consider the Excellency of it. Contentment is a flower that doth not grow in every Garden; it teacheth a man how in the midst of want to abound. You would think it were excellent, if I could prescribe a receipt, or antidote against poverty;

but

but behold, here is that which is more excellent, for a man to want, and yet have enough, this alone contentment of spirit brings. Contentatio is *ὁ ἐξ ἀπαυγας*, a remedy against all our troubles, a *levamen* to all our burdens, it is the cure of care. Contentation, though it be not properly a Grace, it is rather a disposition of minde; yet in it there is *optimum temperamentum*, an happy temperature and mixture of all the graces: It is a most precious compound which is made up of Faith, Patience, Meeknesse, &c. which are the ingredients put into it. Now there are in *specie* these seven rare excellencies in Contentment.

I. A contented Christian carries heaven about him: For what is Heaven but that sweet repose and full contentment that the soule shall have in God: in Contentment there is the first fruits of Heaven.

1. Excellency of Contentation.

There are two things in a contented spirit which makes it like Heaven.

1.
Ibi Deut.

* Prov. 27.
19.

2.
Ibi requies.

1. *God is there* ; Something of God is to be seen in that heart. A discontented Christian is like a rough tempestuous Sea ; when the water is rough, you can see nothing there ; but when it is smooth and serene, then you may behold your face in the water*. When the heart rageth through discontent, it is like a rough Sea ; you can see nothing there, unless passion and murmuring ; there is nothing of God, nothing of Heaven in that heart ; but by vertue of Contentment, 'tis like the Sea when it is smooth and calme, there is *a face shining there* ; you may see something of Christ in that heart, a representation of all the graces.

2. *Rest is there*. O what a Sabbath is kept in a contented heart ! What an Heaven ! A contented Christian is like *Noah* in the Arke ;
though

though the Arke were tossed with waves, *Noah* could sit and sing in the Arke. The soule that is gotten into the Arke of Contentment, sits quiet, and sailes above all the waves of trouble; he can sing in this spiritual Arke. The wheeles of the Chariot move, but the axle-tree stirs not; the circumference of the Heavens is carried about the Earth, but the Earth moves not out of its centre. When we meete with motion and change in the creatures round about us, a contented spirit is not stirred or moved out of its centre. The sailes of a mill move with the winde, but the mill it self stands still; An embleme of Contentment: When our outward estate moves with the wind of providence, yet the heart is settled through holy Contentment; and when others are like quick-silver shaking and trembling through disquiet, the contented spirit can say as *David*, *O God, my heart is fixed,*
my

*Pl. 57.7. *my heart is fixed**; what is this but a piece of heaven?

2. Whatever is defective in the creature, is *made up in Contentment*. A Christian may want the comforts

2. Excol-
lensie.

A Christian may want the comforts that others have, the land, and possessions; but God hath distilled into his heart that Contentment which is far better; In this sense that is true of our Saviour, *He shall have in this life an hundred fold**. Perhaps he

Mar. 19. *life an hundred fold**. Perhaps he

29 that ventured all for Christ, never
hath his house or land again; I, but
God gives him a *contented spirit*;
and this breeds such joy in the soule,
as is infinitely sweeter then all his
houses and lands which he left for
Christ. It was sad with *David* in
regard of his outward comforts; he
being driven (as some thinke) from
his Kingdome, yet in regard of that
sweete contentment he found in
God, he had more comfort then
men use to have in time of harvest
and vintage*. One man hath house

*Plal.4,7.

and

and lands to live upon, another hath nothing, only a small trade; yet even that brings in a livelihood. A Christian may have little in the world, but he drives the trade of contentment; and so he knowes as well how to want, as to abound. O the rare art, or rather miracle of contentment! Wicked men are often disquieted in the enjoyment of all things; the contented Christian is well in the want of all things.

Quest. But how comes a Christian to be contented in the deficiency of outward comforts? *Quest.*

Answ. A Christian findes contentment distilled out of the breasts of the Promises. He is poor in purse, but rich in Promise. There is one promise brings much sweet contentment into the soul; *They that seeke the Lord, shall not want any good thing.* If the thing we desire be good for us, we shall have it; if it be not good, then the not having it is good. *Pc. 34. 10.*

good for us. The resting satisfied with this Promise, gives contentment.

3 Excel-
lency.

3. Contentment makes a man in tune to serve God ; it oiles the wheelles of the soul, and makes it more agil and nimble ; it composeth the heart, and now is fit for prayer, meditation, &c. How can he that is in a passion of grief, or discontent, *serve God without distraction*?

* 1 Cor. 7.

35. Contentment doth prepare and tune the heart. First you prepare the Viol, and winde up the strings, ere you play a fit of musick. When a Christians heart is wound up to this heavenly frame of Contentment, then it is fit for duty. A discontented Christian is like *Saul* when the *evil spirit* came upon him. O what jarrings and discords doth he make in prayer ! When an Army is put into a disorder, now it is not fit for battell : When the thoughts are scattered and distracted about the cares of this life, a man is
not

not fit for devotion. Discontent takes the heart wholly off from God, and fixeth it upon the present trouble, so that a mans mind is not upon his prayer, but upon his *croffe*.

Discontent doth disjoynt the soul, and it is impossible now that a Christian should go so steadily, and chearfully in Gods service. O how lame is his devotion! The discontented person gives God but *halfe* a duty, his Religion is nothing but *bodily exercise*; it wants a soul to animate it.

David would not offer that to God which cost him *nothing**; where there

is too much worldly care, there is too little spiritual cost in a duty.

The discontented person doth his duties by *halves*; he is just like Ephraim, a

*cake not turned**; he is a cake baked

on one side; he gives God the *out-*

side, but not the spirituall part, his heart is not in duty; he is baked on one side; but the other side dough;

and

* 2 Sam.
24. 24.

* Hol. 7. 8

and what profit is there of such raw, indigested services? He that gives God only the skin of worship, what can he expect more then the shell of comfort? Contentation brings the heart into frame; and then only do we give God the flower and spirits of a duty; when the soule is composed, now a Christian doth *new* *st* *gere*, his heart is intense and serious. There are some duties which we cannot performe as we ought without Contentment. As,

1. *To rejoyce in God.* How can he rejoyce that is discontented? He is fitter for Repining then Rejoycing.

2. *To be thankful for mercies.* Can a discontented person be thankfull? he can be *fratful*; not thank-ful.

3. *To justifie God in his proceedings.* How can he doe this who is discontented with his condition? He will sooner censure Gods wisdom, then cleare

cleare his justice. Oh then how excellent is *Contentation* which doth prepare, and as it were string the heart for duty? Indeed *Contentment* doth not only make our duties lively and agil, but *acceptable*. 'Tis this that puts beauty and worth into them; for *Contentment* *settles* the soul: Now as it is with *milke*, when it is alwaies stirring, you can make nothing of it, but let it settle a while and then it turnes to cream: When the heart is overmuch stirred with disquiet and discontent, you can make nothing of those duties; how thin, how fletten, and jejune are they? But when the heart is once settled by holy *Contentment*, now there is some worth in our duties, now they turn to cream.

4. *Contentment* is the spirituall *Arch*, or pillar of the soule; it fits a man to *bear burdens*; he whose heart is ready to sinke under the least sin, by vertue of this hath a spirit invincible

4. Excellencie

cible under sufferings. A content-
 ed Christian is like the Camomile,
 the more it is troden upon, the more
 it growes; as Physick works diseases
 out of the body, so doth Content-
 ment work trouble out of the heart.
 Thus it argues; If I am under re-
 proach, God can vindicate me; If
 I am in want, God can relieue me.
*Ye shall not see wind, nor raine; yet
 the valley shall be filled with water*.*
 Thus holy Contentment keeps the
 heart from fainting; in the *Autumne*
 when the fruit and leaves are blown
 off, still there is sap in the roote:
 When there is an *autumne* upon our
 external felicity, the leaves of our
 estate drop off, still there is the sap
 of Contentment in the heart; and
 a Christian hath life inwardly, when
 his outward comforts do not blos-
 some. The contented heart is never
 out of heart. Contentation is a gold-
 en shield, that doth beat back discour-
 agements. *Humility* is like the lead

* 2 Kings
 3. 17.

to the net, which keeps the soule down when it is rising through passion; and *Contentment* is like the cork which keeps the heart up when it is sinking through discouragement. *Contentment* is the great under-propper; it is like the *Beame* which beares whatever weight is laid upon it; nay, it is like a *Rock* that breaks the waves.

'Tis strange to observe the same affliction lying upon two men, how differently they carry themselves under it. The contented Christian is like *Samson*, that carried away the gates of the City upon his back*; he can go away with his cross chearfully, and makes nothing of it; the other is like *Issachar* couching down under his burden*: the reason is, the one is content, and that breeds courage; the other discontented, and that breeds fainting. Discontent swells the grief, and grief breaks the heart. When this sacred sinew of

* Judges
16. 3.

* Gen. 49.
14.

K

Con-

Contentment begins to shrink, we go limping under our afflictions. We know not what burdens God may exercise us with, let us therefore preserve Contentment; as is our Contentment, such will be our courage. David with his five stones and his sling, defied Goliath, and overcame him. Get but Contentment into the sling of your heart, and with this sacred stone you may both defie the world and conquer it, you may break those afflictions which else wil break you.

5. Excellency.

5. A fifth excellency is, Contentment prevents many *finnes* and *tentations*.

1. It prevents many *finnes*. Where there wants Contentment, there wants no sin, discontentednesse with our condition, is a sin that doth not go alone, but is like the first link of the chaine, which drawes all the other links along with it. In particular, there are two fins which
Con-

Contentation prevents.

1. *Impatience.* Discontent and Impatience are two Twins; *This evil is of the Lord, why should I murmur any longer?* As if God were so tied that he must give us the mercy just when we desire. Impatience is no small sin, as wil appear, if you consider whence it ariseth; As,

2 Kings
6.33.

1. It is for want of faith. Faith gives a right notion of God; it is an intelligent grace; it beleeves that Gods wisdom tempers, and his love sweetens all ingredients; this workes patience; *Shall I not drinke the cup which my Father hath given me?* Impatience is the daughter of infidelity. If a patient hath an ill opinion of the Phyfician, and conceits that he comes to poison him, he will take none of his Receits. When we have a prejudice against God, and conceit that he comes to kill us, and undo us, then we storme, and cry out through Impatience. We are like a foolish

K 2

man

man ('tis *Chrysostoms* simile) that cries out, Away with the plaister, though it be in order to a cure; is it not better that the plaister smart a little, then the wound fester and rankle?

2. Impatience is for want of love to God. Wee will bear his reproofs whom wee love, not onely patiently, but thankfully. Love ^{1 Cor. 13.} *thinks no evil* *. It puts the fairest and most candid glosse upon the actions of a friend; Love *covers evil*. If it were possible for God in the least manner to erre, (which were blasphemy to think) love would cover that errour; love takes every thing in the best sense; it makes us bear any stroke, *It endures all things* *; had wee love to God, we ^{7.} should have patience.

3. Impatience is for want of Humility. The impatient man was never humbled under the burden of sinne; he that studies his finnes, the numberlesse number of them, how they

they are twisted together, and sadly accented, is patient, and saith, *I will bear the indignation of the Lord, because I have sinned against him**. * Mica. 7.

The greater noise drowns the lesser; when the sea roares the rivers are still, he that lets his thoughts expatriate about sinne, is both silent and amaz'd, he wonders it is no worse with him. How great then is this sinne of impatience? and how excellent is *Contentation* which is a *superfedeas* or counterpoison against this sinne. The contented Christian beleeving that God doth all in love, is patient, and hath not one word to say, unlesse to justifie God*. * Pl. 51-4. That is the first sin which *Contentation* prevents.

2. It prevents *murmuring*, a sinne which is a degree higher then the other; murmuring is a quarrelling with God, & enveighing against him, *They spake against God**; the murmurer saith interpretatively, that God

hath not dealt well with him, and he hath deserved better from him. The murmurer *chargeth God with folly*. This is the language, or rather *blasphemy* of a murmuring Spirit. God might have been a wiser and a better God. The murmurer is a mutineer. The Israelites are called in the same text *murmurers* and *Rebels**, and is not

* Numb.
17.10

rebellious *the sin of witchcraft*. Thou that art a murmurer, art in the account of God as a *Witch*, a *Sorcerer*, as one that deals with the Diuel. This is a sin of the first magnitude; murmuring oft ends in cursing. *Micah's* mother fell to cursing when the *talents of silver were taken away**. So doth the

* Judg. 17

2. murmurer when a part of his estate is taken away; our *murmuring* is the *Diuels musick*; this is that sinne which God cannot bear, *How long shall I bear with this people that murmur against me**. It is a sinne which whets the

* Numb.
14.7.

sword against a people; it is a land-destroying sinne; *murmur ye not*

as some of them also murmured, and were destroyed of the destroyer. 'Tis a ripening sinne, this, without Gods mercy, will hasten *Englands* funerals. O then how excellent is contentation which prevents this sinne. To be contented and yet murmur, is a solecism; A contented Christian doth acquiesce in his present condition, and doth not murmur, but admire. Herein appears the excellency of contentation; it is a spiritual antidote against sinne.

2. Contentment prevents many temptations; discontent is a diuel that is alwaies tempting. It puts a man upon *indiscreet means*. He that is poore and discontented, will attempt anything, he will go to the diuel for riches; he that is proud and discontented will hang himselfe, as *Achitophel* did when his counsell was rejected. Satan takes great advantage of our discontent; he loves to fish in these troubled waters.

content doth both eclipse reason and weaken faith; & it is Satans policy, he doth usually break over the hedge where it is weakest. Discontent makes a breach in the soule; and usually at this breach the diuel enters by a temptation, and stormes the soul. How easily can the diuel by his *Logick* dispute a discontented Christian into sinne? He formes such a syllogism as this; He that is in want must study self-preservation: But you are now in want, therefore you ought to study self-preservation. Hereupon to make good his *Conclusion*, he tempts to the forbidden fruit, not distinguishing between what is *needful* and what is *lawful*. What? saith he, dost thou want a livelihood? never be such a fool as starve; take *the rising side* at a venture, be it good or bad, eat *the bread of deceit*, drink *the wine of violence*. Thus you see how the discontented man is a prey to that sad temptation, to *steale, and take Gods name*

* Pro. 30

9

content

4 N

in

in vain. Contentation is a shield
against temptation; for he that is con-
tented, knowes as well how to want,
as to abound.

He will not strive to get a li-
ving; though the *hill of fare* grows
short, he is content. He lives as the
birds of the aire upon Gods Provi-
dence, and doubts not but he shall
have enough to pay for his passaget o
heaven.

2. Discontent tempts a man to
Atheisme and Apostacie; sure there is
no God to take care of things here
below; would he suffer them to be in
want who have walked mournfully be-
fore him * 1. saith discontent, Throw
off Christs livery, desist from thy
religion. Thus *Jehs wife* being dis-
contented with her condition, faith
to her husband, Dost thou still retain
thy integrity * as if she had said, Dost
thou not see, *Jeh*, what is become of
all thy Religion? Thou fearest God
and eschewest evil, and what art thou
the

Tentation

Mal. 3. 14

Job 1. 9.

the better? see how God turnes his hand against thee; he hath smitten thee in thy body, estate, relations, and *Dost thou still retain thy integrity?* what? stil devout? stil weep and pray before him? Thou fool, cast off Religion, *turne Atheist.* Here was a sore temptation that the Diuel did hand over to *Job*, by his discontented wife; only his grace as a golden shield did ward off the blow from his heart, *Thou speakest as one of the foolish women.* What profit is it, faith the discontented person, to *serve the Almighty*? Those that never trouble themselves about Religion, are the prosperous men, and in the mean while suffer want: as good give over driving the trade of Religion, if this be all my reward; This is a sore temptation, and oft it prevails; Atheisme is the fruit that grows out of the blossome of discontent.

Oh then behold the excellency of contentment, it doth repell this
ten-

temptation. If God be mine, saith the contented Spirit; it is enough, though I have no lands or tenements, his smile makes heaven, *His loves are better then wine*; Better is the gleanings of Ephraim then the vintage of Abiezzer*. I have little in hand, but much in hope; my livelihood is short, but this is his promise, even eternal life*. I am pursued by malice, but better is persecuted godlinesse then prosperous wickednesse. Thus divine contentment is a spiritual antidote both against *scorne* and temptation.

6. Contentment Sweetens every condition. Christ turned the water into wine, so Contentment turns the water of *Marah* into spiritual wine. Have I but little? yet it is more then I can deserve or challenge. This *modicum* is in mercy; 'tis the fruit of Christs blood; 'tis the legacy of free grace: a smal present sent from a King is highly valued; this little I have is with a good conscience,

science. 'Tis not *Stolen water*, guilt
 hath not muddied or poisoned it; it
 runs pure. This little is a pledge of
 more; this bit of bread, is an ear-
 nest of that bread which I shall eat in
 the *Kingdome of God*. This little wa-
 ter in the cruse, is an earnest of that
 heavenly *Nectar* which shall be di-
 still'd from the *true Vine*. Doe I
 meet with some crosses; my com-
 fort is, if they be heavy, I have not
 far to go; I shall but carry my cross
 to *Golgotha*, and there I shall leave
 it; My crosse is light in regard of the
 weight of glory. Hath God taken
 away my comforts from me? 'tis
 well, the Comforter still abides. Thus
Contentment as an honey-comb
 drops sweetnesse into every condi-
 tion. Discontent is a leaven that
 sowers every comfort, it puts aloes
 and wormwood upon the brest of
 the creature, it lessens every mercy,
 it trebbles every crosse, but the con-
 tented spirit suckes sweetnesse from
 every

every flower of providence, it can make a treacle of poison. *Contentment is full of Consolation.*

7. Contentment hath this excellency, it is the best comment or up-
on Providence; it makes a faire interpretation of all Gods dealings.

7. Excellency.

Let the Providences of God be never so darke or bloody, Contentment doth construe them ever in the best sense. I may say of it as the

Apostle of charity, *It thinks no evil.* 1 Cor. 13

Sicknelle (saith Contentment) is Gods furnace, to refine his gold and make it sparkle the more, the prison is an Oratory, or house of prayer. — What if God melts away

the creature from me? he saw perhaps my heart grew too much in love with it; had I been long in that fat pasture, I should have surfeited; and the better my estate had been, the worse my soule would have beene. God is wise, he hath done

this, either to prevent some sinne, or

or to exercise some grace. What a blessed frame of heart is this? A contented Christian is an Advocate for God against unbelieve and impatience; Whereas Discontent takes every thing from God in the worst sense; it doth implead and censure God: This evill I feele is but a symptome of greater evill: God is about to undoe mee; *The Lord hath brought us hither into the wilderness to slay us*. The contented soule takes all well; and when his condition is never so bad, he can say, *Yet God is*

* Numb.
20. 4.

* Ps. 73. 1.

good.

S E C T. 2.

The second Argument to Contentment.

* O fortun-
natos ni-
minum bona
sua ag-
rim.
Virgil.

The second Argument or Motive to Contentment is, a Christian hath that which may make him content.

1. Hath

1. Hath not God given thee Christ? in him there are *unsearchable riches**; He is such a golden mine of ** Eph: 3.1* wisdom and grace, that all the Saints and Angels can never dig to the bottome; Hee is an enriching pearle, a sparkling Diamond, the infinite lustre of his merits makes us shine in Gods eyes*; in him there is ** Eph: 1.7* both *fulnesse* and *sweetnesse*; he is *ineffabile bonum**. Scrue up your ** Aug:* thoughts to the highest *apex* and pinnacle, stretch them to the utmost period, let them expatiate to their full latitude and extent; yet they fall infinitely short of those ineffable and inexhaustible treasures which are locked up in Jesus Christ: and is not here enough to give the soul content? A Christian that wants *necessaries*, yet having Christ, he hath *the one thing needfull**.

2. Thy soule is exercised and en-
amel'd with the graces of the Spirit,
and is not here enough to give con-
tent-

* Qui ha-
bet habet
omnia,
habet om-
nia.

contentment? Grace is of a divine birth; it is the new plantation; it is the flower of the heavenly Paradise; 'tis the embroydery of the Spirit; 'tis the seed of God; 'tis the sacrament.

* 1 Joh. 3.

1 Joh. 2.

27.

1 Joh. 2.

* 2 Per. 1.

1.

* Luke 16.

11.

* Divitia

corporales

pauperum

plena sunt.

Aug.

on; 'tis Christs pourtraiture in the soule; 'tis the very foundation on which the superstructure of glory is laid. O, of what infinite value is Grace! What a Jewell is Faith! well may it be call'd *precious* Faith. What is love, but a divine sparkle in the soule? A soule beautified with grace, is like a roome richly hung with Arras, or Tapestry, or the Firmament bespangled with glittering Starres. These are the *true riches*, which cannot stand with reprobation; and is not here enough to give the soule contentment? What are all other things but like the wings of a butterfly, curiously painted: but they defile our fingers. Earthly riches, saith *Augustine*, are full of poverty; so indeed they are.

For,

For, 1. They cannot enrich the soul;
 Often-times under silken apparell,
 there is a therd-bare soule. 2. These
 are corruptible. *Riches are not for
 ever*, as the wise man saith *. Hea- ^{* Prov. 17}
 ven is a place where gold and silver ^{24.}
 will not goe; a Beleever is *rich to-
 wards God* *, why then art thou dis- ^{* Luke 12}
 contented? hath not God given thee ^{21.}
 that which is better then the world?
 What if he doth not give thee the
 box, if he gives thee the Jewel?
 What if he denies thee farthings, if
 he payes thee in a better coyne? hee
 gives thee gold, *viz.* spiritual mer-
 cies. Should not *Iosephs* brethren
 have been content that their sacks
 were fill'd with corne, though there
 had not been money in the mouth of
 their sacks? What if the *water in
 the bottel* be spent? thou hast enough
 in the fountaine; What need hee
 complaine of the worlds *Emptiness*
 that hath Gods *Fulnesse*? The Lord
 is *my portion*, saith *David*, then let ^{Psal. 16. 5.}
 L the

the lines fall where they will, in a sick-bed, or prison; I will say, *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.*

S e c t. 3.

The third Argument to Contentation.

The third Argument is, *Be content*, for else we confute our owne prayers; Wee pray, *Thy will be done*; It is the will of God that wee should be in such a condition; he hath decreed it, and hee sees it best for us. Why then doe we murmur, and are discontented at that which we pray for? either we are not in good earnest in our prayer, which argues *hypocrisie*, or else we contradict our selves, which argues *folly*.

S E C T. 4.

The fourth Argument to Contentation.

The fourth Argument to Contentment is, because now God hath his end, and Satan misseth of his end.

1. God hath his end. Gods end in all his crosse providences, is to bring the heart to submit and be content; and indeed this pleaseth God much, he loves to see his children satisfied with that portion hee doth carve, and allot them. It contents him to see us contented; Therefore let us acquiesce in Gods Providence; Now God hath his end.

2. Satan misseth of his end. The end why the Devil (though by Gods permission) did smite *Job*, in his body and estate, was to perplex his minde; hee did vex *his body* on purpose

pose that he might disquiet *his spirit*. He hoped to bring *Job* into a fit of discontent; and then, that he would in a passion break forth against God; but *Job* being so well contented with his condition, as that he falls to *blessing of God*, he did now disappoint Satan of his hope. *The Devill shall*

* Rev. 2. *cast some of you into prison* *. Why
 10. doth the Devil throw us into prison? It is not so much the hurting our body, as the molesting our minde that he aims at; he would imprison our *Contentment*; and disturbe the regular motion of our soules; this is his designe: tis not so much the putting us into *prison*, as the putting us into a *passion*; that he attempts; but by holy contentation, Satan loseth his prey, he misseth of his end. The Devil hath oft deceived us; the best way to deceive him, is by *contentation* in the midst of *temptation*; our contentment will discontent Satan. Oh, let us not gratifie our enemy.

enemy. Discontent Is the Devils delight; now it is as he would have it, he loves to warme himselfe at the fire of our passions. Repentance is the joy of the Angels, and Discontent is the joy of the Devils: As the Devil danceth at discord, so he sings at discontent. The fire of our passions makes the Devil a bon-fire; tis a kinde of heaven to him to see us torturing our selves with our own troubles; but by holy Contentment we frustrate him of his purpose, and doe it as it were, put him out of countenance.

SECT. 5.

The fifth Argument to Contentation.

The next Argument is, by contentment a Christian gets a victory over himselfe: For a man to be able to rule his own spirit *, this of all o-

* Fortior
est qui se
quàm qui
fortissima
vincit
mania,
&c.

* Prov. 16. there the most noble conquest * Pas-

32. sion denotes weaknesse; to be discontented, is suitable to *flesh* and *blood*; but to be in every state content; reproached, yet *content*; imprisoned, yet *content*; this is above nature; this is some of that holy valour and chivalry, which onely a divine spirit is able to infuse. In the midst of the affronts of the world to be patient, and the changes of the world to have the spirit calmed; this argues *μεγαλοψυχον δούμον*, as *Homer* speaks; * this a conquest worthy indeed of the Garland of honour. Holy *Job* devested and turned out of all, leaving his *Scarlet*, and embracing the *Dung-hill*, (a sad catastrophe,) yet he had learned Contentment. 'Tis said, *He fell upon the ground and worshipped* *. One would have thought hee should have fallen upon the ground and *blasphemed*; no, hee fell and *worshipped*. Hee adored Gods justice and holinesse; behold,

* Job 1. 20

hold, the strength of grace ; here was an humble submission , yet a noble conquest ; hee got the victory over himselfe. 'Tis no great matter for a man to yield to his own passions, this is facile and foeminine ; but to content himselfe in denying of himselfe, this is sacred.

S E C T. 6.

The sixth Argument to Contentation.

The sixth great Argument to worke the heart to Contentment, is the consideration that all Gods providences, how crosse or bloody soever, shall doe a Beleever good ; *And we know that all things work together for good to them that Love God**. Not ^{28.} *only all good things*, but *all evil things* work for good, and shall wee be discontented at that which works for our good ? Suppose our troubles

* Rom. 8.

28.

πάντα
συνεργῶν
εἰς τὸ ἀ-
γαθόν.

are twisted together, and sadly accented, as the Poet describes it.

Litera quot conchas, quot amœna Rosaria flores,

Quotve soporiferum grana papaver habet,

Sylva feras quot alit, quot piscibus unda natatur,

*Et Tenerum pennis, æra pulsat avis,
Tot premor adversis, &c. Ovid.*

What if sicknesse, poverty, reproach, Law-suits, &c. doe unite, and muster their forces against us? All shall work *ἐἰς τὸ ἀγαθόν*, for good; our *maladies* shall be our *medicines*: and shal we repine at that which shall undoubtedly doe us good? *Unto the upright there ariseth light in darknesse**. Affliction may bee baptiz'd

* Ps. 112.

4. *Marah*; 'tis bitter, but *physical*. Because this is so full of comfort, and may be a most excellent *Catholicon* against discontent; I shall a little expatiate.

Quest.

Quest. It will be enquired how the evils of affliction work for good? *Quest.*

R. Several wayes. *Ans.*

1. They are *disciplinary*; they teach us *. The Psalmist having very elegantly describ'd the Churches trouble, *Psal.* 74. prefixeth this title to the *Psalme*, מַשְׁכִּיר, which signifies a *Psalme giving instruction*; that which *seals up instruction*, works for good. God puts us sometimes under the *black rod*; but it is *virga disciplinaris*, a rod of discipline; *Hear ye the rod, and who hath appointed it* *. God makes our *Adversity*, * *Mica.* 6. our *University*: Affliction is a *Preacher*; *Blow the trumpet in Tekoah*, *Jer.* * *Jer.* 6. 1. 6. 1. The Trumpet was to preach to the people, as appeares, *vers.* 6. *Be thou instructed, O Jerusalem*. Sometimes God speaks to the Minister to lift up his voice like a *Trumpet* *; and here hee speaks to the * *Isa.* 58. 1. *Trumpet*, to lift up its voice like a *Minister*. Afflictions teach us.

1. *Hu.*

1. *Humility*, commonly prosperous and proud; *corrections* are Gods *corrosives* to eat out the proud flesh. Jesus Christ is a *Lily of the vallies**, he dwells in an humble heart; God brings us into the valley of teares, that he may bring us into the valley of humility; *Remember my affliction, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me**.

* Cant. 2. 1

* Lam. 3. 19, 20.

When men are grown high, God hath no better way with them, then to brew them a *cup of wormwood*.

* Hos. 2. 8

Afflictions are compared to *thorns**; Gods thornes are to prick the bladder of pride: suppose a man runne at another with a sword to kill him, accidentally, it onely lets out his impostume, this doth him good. Gods sword is to let out the impostume of pride, and shall that which makes us *humble*, make us discontented?

2. Afflictions teach us Repentance, *Thou hast chastised me, and I was chastised.*

chastised: I repented, and after I was instructed I smote upon my thigh,

Or*. Repentance is the precious fruit that growes upon the Crosse.

* Jer. 31
18, 19.

When the fire is put under the Still, the water drops from the Roses: fiery afflictions make the waters of Repentance drop and distill from the eyes, and is here any cause of discontent?

3. Afflictions teach us to pray better*

They poured out a prayer when thy chastening was upon them *

Before they would say a prayer, now they poured out a prayer; *Vigilabat*

in ceto qui sterneret in navi, Jonah was asleep in the ship, but awake and at

prayer in the *Whales belly*. When God puts under the firebrands of af-

fliction, now our hearts boile over the more; God loves to have his

children possessed with a spirit of pray-

er. Never did David the sweet singer of Israel tune his Harp more melodiously; never did he pray better

then

* Mala
qua bñe nos
premiunt
ad Deum
bre confu-
giunt.
Greg.

* Isa. 26.
16.

then when he was *upon the waters*. Thus afflictions do in discipline, and shal we be discontented at that which is for our good ?

• Psal. 66.
10, 11.

2. Afflictions are *probatory**. Gold is not the worse for being tried, or corne for being fanned. Affliction is the touchstone of sincerity, it tries what mettall wee are made of; affliction is Gods *fan*, and his *seue*. 'Tis good that men be known; some serve God for a *livery*, they are like the fisherman that makes use of his net, onely to catch the fish: So they go a fishing with the net of Religion, onely to catch preferment; Affliction discovers these. The *Donatists* went to the *Gothes*, when the *Arians* prevailed; Hypocrites will not faile in a storme; true grace holds out in the *winter-season*. That is a *precious faith*, which like the star shines brightest in the darkest night. 'Tis good that our graces should bee brought to a triall; thus we have the
comfort,

comfort, and the Gospel the honour;
and why then discontented?

3. Afflictions they are *expurgatory*;
these evils work for good, because
they work out sinne; and shall I be
discontented at this? What if I have
more *trouble*, if I have lesse *sin*? The
brightest day hath its clouds, the
purest gold its drosse, the most re-
fined soule hath some lees of corru-
ption. The Saints lose nothing in
the furnace, but what they can well
spare, *their drosse*; is not this for our
good, why then should we murmur?

I am come to send fire on the earth *. * Luke 12

Tertullian understands it of the fire
of *affliction*. God makes this like
the fire of the three children, which
burned onely their bonds, and set
them at liberty in the furnace: So the
fire of affliction serves to burne the
bonds of iniquity; *By this therefore
shall the iniquity of Jacob be purged,
and this is all the fruit, to take away
his sinne* *. When affliction or death

94

comes * Isa 27. 9

comes to a wicked man, it takes away *his soule*; when it comes to a godly man, it onely takes away his *sinne*; is there then any cause why wee should be discontented? God steeps us in the brinish waters of affliction, that hee may take out our spots. Gods people are his husbandry*; the ploughing of the ground kills the weeds, and the harrowing of the earth breaks the hard clods; Gods ploughing of us by affliction, is to kill the weeds of sinne, his harrowing of us, is to break the hard clods of impenitency, that the heart may be the fitter to receive the seeds of grace; and if this be all, why should we be discontented?

4. Afflictions doe both exercise and encrease grace.

First, they *exercise* grace: affliction doth breath our graces; every thing is most in its excellency, when it is most in its exercise. Our grace, though it cannot be dead, yec it may

be

* 1 Cor. 3.
9.

be *asleep*, & hath need of awaking.
What a dull thing is the fire when it
is hid in the embers, or the Sunne
when it is masqued with a cloud; a
sick man is *living*, but not *lively*;
afflictions quicken and excite grace.
God doth not love to see grace in the
eclipse. Now faith puts forth its
purest and most noble acts in times
of affliction: God makes the *fall of*
the leafe the *spring* of our graces.
What if we are more *passive*, if grace
be more active?

2. Afflictions do *encrease* grace: as
the winde serves to encrease & blow
up the flame; so do the windy blasts
of affliction augment & blow up our
graces; grace spends in the furnace,
but it is like the *widowes oile in the*
cruse, which did encrease by pouring
out. The torch when it is beaten,
burns brightest, so doth grace when
it is exercised by sufferings. Sharp
frosts nourish the good come, so doe
sharp afflictions grace; some plants
grow

grow better in the shade then in the Sun; as the *Bay* and the *Cypress*. The shade of adversity is better for some then the Sun-shine of prosperity. *Naturalists* observe, that the *Colewort* thrives better when it is watered with salt water then with fresh: So do some thrive better in the salt water of affliction; and shall wee be discontented at that which makes us grow and fructifie more?

5. These afflictions do bring more of Gods immediate presence into the soule. When we are most assaulted, we shall be most assisted, *I will be with him in trouble* *. It cannot be ill with that man with whom God is by his powerfull presence in supporting, and his gracious presence in sweetning the present triall. God will bee with us in trouble, not onely to *behold* us, but to *uphold* us; as he was with *Daniel* in the *Lions den*, and the three children in the *furnace*. What if wee have more trouble then others, if we have

* Pi. 91.
15.

have more of God with us then others have? we never have sweeter smiles from Gods face then when the world begins to look strange; *Thy Statutes have been my songs*, where? not when I was upon the throne, but *in the house of my pilgrimage**. We * PL 119.
read, *The Lord was not in the winde,* 34.
*nor in the earthquake, nor in the fire**; * 1 King.
but in a metaphorical & spiritual sense, 19 11.
when the winde of affliction blowes upon a beleever, God is in the winde; when the fire of affliction kindles upon him, God is in the fire, viz. to sanctifie, to support, to sweeten. If God be with us the furnace shall be turned into a festival, the prison into a Paradise, the earthquake into a joyfull dance. Oh why should I be discontented when I have more of Gods company?

12. These evils of affliction are for good, as they bring with them Certificates of Gods love, and are evidences of his special favour. Af-

afflig

M

affli-

fiction is the Saints livery, 'tis a badge and cognizance of honour. That the God of glory should look upon a worme, and take so much notice of him, as to afflict him rather then lose him, is an high act of favour. Gods rod is *Sceptra Regale*, a Scepter of dignity. Job calls Gods afflicting of us, *his magnifying of us* *. Some mens prosperity hath been their shame, when others affliction hath been their crown.

* Job 7.

17.

7. These afflictions worke for our good, because they worke for us a far

* 2 Cor. 4.

17.

more exceeding weight of glory *. That which works for my glory in heaven, works for my good, we do not read in Scripture that any mans honour and riches doe work for him a *weight of glory*, but afflictions doe, and shall a man be discontented at that which works for his glory? The heavier the weight of affliction, the heavier the weight of glory; not that our sufferings do merit glory, (as the Pa-

pists

pists do wickedly glosse;) but though they are not *causa*, they are *via*; they are not the cause of our crown, yet they are the way to it, and God makes us as hee did our Captain perfect through sufferings*; and shall not all this make us contented with our condition? Oh I beseech you, look not upon the evil of affliction, but the good. Afflictions in Scripture are called *visitations**, the word in the Hebrew *zaph*, to visit, is taken in good sense as well as a bad. Gods afflictions are but *friendly visits*; behold here Gods rod like *Aspens rod* blossoming, and *Jonathans rod*, it hath honey at the end of it. Poverty shall starve our finnes*; the sickness of the body shall cure a sick soul. O then in stead of murmuring and being discontented, *bless the Lord*, hadst thou not met with such a rub in the way, thou mightest have gone to hell and never stopp'd.

Heb. 2.
10.

* Job 7.18.

* *Felix paupertas bona miseria.*

S E C T. 7.

The seventh Argument to Contentment.

The next Argument to Contentment is, consider the evill of discontent. Male-content hath a mixture of grief and anger in it, and both these must needs raise a storme in the soule. Have you not seen the posture of a sick man? sometimes he will sit upon his bed, by and by he will lie down, and when he is down, he is not quiet; first he turnes on one side, and then on the other, he is restlesse: this is just the embleme of a discontented spirit; the man is not sick, yet he is never well, sometimes hee likes such a condition of life, and when he hath it, yet he is not pleased, he is soone weary; and then another condition of life, this is an evill under the Sun.

Now

Now the evill of discontent appears in three things.

I. The *sordidnesse* of it, it is unworthy of a Christian.

I.
Evill of
discontent.

First, it is unworthy of his profession. It was the saying of an Hea-then, Bear thy condition quietly,

I.

nosce te esse hominem, know thou art a man*. So I say, Bear thy condi-

* Fer man-
suetè for-
tunam tu-
am, nosce te
esse homi-
nem.
Tally.

tion contentedly, *nosce te esse Christi-*

anum, know thou art a Christian. Thou professest to live by faith,

what, and not content? Faith is a grace that doth substantiate things

not seen*, faith looks beyond the creature, it feeds upon promises, faith

* Heb. 11,
1.

lives not by bread alone. When the water is spent in the bottle, faith

knowes whither to have recourse; now, to see a Christian dejected in

the want of visible supplies, and recruits, where is Faith? Oh, faith

one, my estate in the world is down. I, and which is worse, thy faith is

down. Wilt thou not be content-

ed, unless God let down the vessel to
thee as he did to *Peter*, wherein were
all manner of beasts of the earth, and
* *Acts 10* fowles of the aire *, must you have
first and second course. This is like
Thomas, Unless I put my finger into
the print of the nailes, I will not be-
* *John 20* lieve *. So, unless thou hast a sen-
sible feeling of outward comforts,
thou wilt not be content. True faith
will trust God where it cannot trace
him, and will adventure upon Gods
bond though it hath nothing in view.
You who are discontented because you
have not all you would, let me tel you
either your faith is a *non-entity*, or at
best but an *embrio*; tis a weak faith that
must have stilts & crutches to support
it. Nay, discontent is not only below
faith, but below reason; why are you
discontented? is it because you are
dispossessed of such comforts? wel, &
have you not reason to guide you?
doth not reason tell you that you are
but *tenants at will*? and may not God

turne

turne you out when he please : You hold not your estate *jure*, but *gratis*, not by a juridical right, but upon favour and courtesie.

2. It is unworthy of the relation wee stand in to God ; a Christian is invested with the title and priviledge of *sonship* * ; he is an heir of the promise : Oh consider the lot of free-grace is fallen upon thee , thou art nearly allied to Christ , and of the blood royall ; thou art advanced, in some sense, above the Angels ; *why then art thou, being the Kings sonne, leane from day to day ?* 2 Sam. 13. 4. * Eph. 1. 5. Why art thou discontented ? Oh how unworthy is this ? as if the heire to some great Monarch should go pining up and down because he may not pick such a flower.

2. Consider the *sinfulness* of it ; which appeares in three things. *The second evill of discontent.*
 The causes
 The concomitants of it.
 The consequences

I.

1. It is sinful in the *causes*; which are these.

1. *Pride*. He that thinks highly of his deserts, usually esteemes meanly of his condition; a discontented man is a proud man, he thinks himselfe *better* then others, therefore findes fault with the wisdom of God

that he is not *above* o-

* Nec quemquam jam ferre
potest Casarve priorum,
Pompeiusve parem. —
Lucan. l. 1. Pharſal.

thers *. Thus the
thing *formed* saith to
him that *formed* it,
Why hast thou made me

* Rom. 9. *thus* * ? Why am I not higher? Dis-
20 contents are nothing else but the æ-
stuations and boilings over of pride.

2. The second cause of discontent
is envie, which *Augustine* calls *viti-*

* Fertilior
seges est a-
licnis sem-
per in agris,
Aloerius
mossis
grandino
uber habet.
Ovid.

um diabolicum, the sinne of the De-
vill; Satan envied *Adam* the glo-
ry of Paradise, and the robe of inno-
cence: he that envies what his neigh-
bour hath, is never contented with
that portion which Gods providence
doth parcel out to him*, as envie stirs

up

uprise; (this made the Plebeian faction so strong amongst the Romans) so it creates *discontent*; the envious man looks so much upon the blessings which another enjoyes, that he cannot see his own mercies, and so doth continually vex and torture himselfe. *Cain* envied that his brothers sacrifice was accepted, and his rejected, hereupon he was discontented, and presently murderous thoughts began to arise in his heart.

3. The third cause is *Covetousnesse*. This is a radical sinne. Whence are vexing Law-suits, but from discontent? and whence is discontent, but from covetousnesse? *Covetousnesse* and *contentedness* cannot dwell in the same heart. *Avarice* is an *helluo*, that is never satisfied. The covetous man is like *Behemoth*, behold, he drinketh up a river, he trusteth that he can draw up *Jordan* into his mouth*, There are foure things (saith *Solomon*) say, *It is not enough*. I may adde a fifth,

* Job 40.
23.

fifth, *The heart of a covetous man*, he is still craving. Covetousnesse is like a Wolfe in the brest, which is ever feeding; and because a man is not satisfied, he is never content.

4. The fourth cause of Discontent is *Jealousie*, which is sometimes occasion'd through melancholy, and sometimes misapprehension. The spirit of jealousie causeth *this evil spirit*.

Pro. 6. 34 Jealousie, is the rage of a man; and oft, this is nothing but *suspicion* and *phanſie*; yet such as creates reall discontent.

5. The fifth cause of Discontent is *distrust*, which is a great degree of Atheisme. The discontented person is ever distrustfull. *The bill of provision* growes low; I am in these straits and exigencies, can God help me? *Can he prepare a table in the wilderness?* sure hee cannot. My estate is exhausted, can God recrute me? My friends are gone, can God raise me up more? sure the arme of his

his power is shrunk. I am like the dry fleece, can any water come upon this fleece? If the Lord would make windowes in Heaven, might this thing be? Thus the Anchor of hope, and the shield of faith being cast away, the soul goes pining up and down.

1 King.
7. 2.

Discontent is nothing else but the Echo of unbelieve: and remember distrust is worse then distress.

2. Discontent is evil in the concomitants of it, which are two.

2.

1. Discontent is joyned with a sullen melancholy; a Christian of a right temper, should be ever chearfull in God; Serve the Lord with gladness*. A signe the oile of grace hath been poured into the heart, when the oile of gladness shines in the countenance. Chearfulness credits Religion; how can the discontented person be chearfull? Discontent is a dogged, sullen humour; because wee have not what wee desire, God shall not have a good word or look from

* Ps. 100.
ver. 2.

from us; as the Bird in the cage, because she is pent up, and cannot fly in the open aire, therefore beats herselfe against the cage, and is ready to kill her selfe. Thus that peevish Prophet; *I doe well to be angry to the death* *.

*Jonah 4.

2. Discontent is accompanied with *unthankfulness*; because we have not all wee desire, wee never minde the mercies which we have: we deale with God as the widow of *Sarepta* did with the Prophet; the Prophet *Elijah* had been a means to keep her alive in the famine; for it was for his sake that her *meale in the barrel*, and her *oile in the cruse* failed not; but as soon as ever her sonne dies, she falls into a passion, and begins to quarrel with the Prophet; *What have I to doe with thee, O thou man of God? art thou come to call my sin to remembrance, and to slay my son* *? So ungratefully do we deal with God; we can be content to receive mercies from

* 1 Kings
17. 18.

from God; but if he doth crosse us in the least thing, then through discontent, we grow techy and impatient, and are ready to fly upon God; thus God loseth all his mercies*.

We read in Scripture of the *thankoffring**. The discontented person cuts God short of this; the Lord loseth his *thank-offering*. A discontented Christian repines in the midst

* *Φαυλὸν ἀνδρὶ
αἰδοῦν ἐπὶ τῶν
ἀπορίας αὐτοῦ ἀπὸ
τοῦ ἀντὶ τῶν
χάριτας αὐτοῦ καὶ
τὸν ἰσχυρῶς.* Lu-
cian. Epigr. 2 Cbro.
29. 31.

of mercies, as *Adam*, who fin'd in the midst of *Paradise*. Discontent is a Spider that sucks the poison of unthankfulness out of the sweetest flower of Gods blessings; and by a devilish chymistry extracts dross out of the most refined Gold. The discontented person thinks every thing he doth for God too much, and every thing God doth for him too little.

O what a sin is unthankfulness*! it is an accumulative sinne? What

* *Ingratum
visandum
est ut di-
vini seculi, nec cogitari postulemus potest, nam tollit ipsa fo-
dine nihil erant.* Bet. Crinius. l. 1. p. 6em.

Qui or-
cidit pa-
trem, pluri-
ma com-
mitit pec-
cata in uno.

Cicero saith of Parricide *; I may say
of Ingratitude, there are many sinnes
bound up in this one sinne, it is a vo-
luminous wickednesse; and how full
of this sinne is *Discontent*? A discon-
tented Christian, because hee hath
not all he would, therefore disho-
nours God with the mercies which he
hath. God made Eve out of A-
dams rib, to be an helper (as the Fa-
ther speaks) but the Devil made an
arrow of this rib, and shot it into
the heart. So doth *Discontent* take
the rib of Gods mercy and ungrate-
fully shoot at him; Estate, Liberty
shall be employed against God: Thus
it is often times; behold when *Discontent*
and *Ingratitude* are in-
terwoven, and twisted one with ano-
ther, thus *Discontent* is sinfull in its
concomitants.

3.
Discontent
is sinfull in
its conse-
quences.

g. It is sinfull in its *Consequences*
which are these:

1. It makes a man very unlike the
Spirit of God. The Spirit of God

I.

is

is a meek Spirit. The Holy Ghost descended in the likenesse of a Dove*. * Mar. 3.
A Dove is the embleme of meek- 16.
nesse; A discontented spirit is not a
meek spirit.

2. It makes a man like the Devil. 2.
The Devil being swell'd with the
poison of envy and malice, is never
content: Just so is the Male-con-
tent. The Devil is an unquiet spirit,
he is still walking about*; 'tis his rest * 1 Pet. 5.
to be walking. 8.
And herein is the
discontented person like him; for he
goes up and down vexing himselfe,
seeking rest and finding none; hee is
the Devils picture.

3. Discontent disjoyns the soul, 3.
it untunes the heart for duty; Is any
man afflicted, let him pray*. But, is * Jam. 5.
any man discontented, how shall he 13.
pray? Lift up pure hands without
wrath*. Discontent is full of wrath * 1 Tim.
and passion; The Male-content can- 5. 8.
not lift up pure hands; he lifts up le-
prous hands, he poisons his prayers;
will

will God accept of a poison'd sacrifice? *Chrysostome* compares prayer to a fine Garland; Those, saith he, that make a Garland, their hands had need be clean: Prayer is a precious Garland, the heart that makes it had need be clean. Discontent throwes poison into the Spring, (which was death among the *Romanes*;) Discontent puts the heart into a disorder and mutiny, and such a one cannot serue the Lord *without distraction*.

4. Discontent sometimes unfits for the very use of reason. *Jonah* in a passion of discontent, spake no better then blasphemy, and non-sense; *I doe well*, saith he, *to be angry to the death*. * *Jona. 4. 8* What? to be angry with God? and to die for anger? sure hee did not know well what he said. When Discontent transports; then like *Moses*, wee speak *unadvisedly with our lips*. This humour doth euen suspend the very acts of reason.

5. Dis-

5. Discontent doth not only disquiet a mans selfe, but those who are near him. This evill spirit troubles Families, Parishes, &c. If there be but one string out of tune, it spoiles all the musick. One discontented spirit makes jarrings and discords among others. 'Tis this ill humour that breeds quarrels, and Law-suits. Whence is all our Contention, but for want of Contentation? From whence come warres and fightings among you, came they not hence, even of your lusts? * Jam. 4.1 in particular from this lust of Discontent? Why did *Abraham* raise a warre against his Father, and would have taken off not onely his Crowne, but his Head? was it not his discontent? *Abraham* would be King. Why did *Abab* stone *Naboth*? was it not discontent about the Vine-yard? Oh this Devil of Discontent! Thus you have seen the sinfulness of it.

3. Consider the simplicity of it. I may say as the Psalmist, Surely the simplicity of it.
 N they city of is.

Plal. 39. 6. *they are disquieted in vaine*, which appeares thus.

d. Is it not a vain simple thing to be troubled at the losse of that which is in its owne nature perishing and changeable? God hath put a vicissitude into the creature; all the world rings changes, and for me to meet with inconstancy here, to lose a friend, estate, to be in a constant fluctuation, is no more then to see a flower wither, or a leaf drop off in Autumne. There is an *Autumne* upon every comfort, a *fall of the leaf*; Now it is extream folly to be discontented at the losse of those things which are in their own nature loscable. What *Solomon* saith of *Riches*, is true of all things under the Sun, *They take wings*. *Noahs Dove* brought an Olive-branch in its mouth, but presently flew out of the Arke, and never returned more. Such a comfort brings to us honey in its mouth, but it hath wings, and to what purpose should

wee be troubled, unlesse wee had wings to fly after and overtake it.

2. Discontent is an heart-breaking; *By sorrow of the heart the spirit is broken* * it takes away the comfort of life. There is none of us but have many mercies if we can see them; now, because wee have not all we desire, therefore we will lose the comfort of that which we have already. *Jonah* having his Gourd smitten (a withering vanity,) was so discontented, that hee never thought of his miraculous deliverance out of the Whales belly, he takes no comfort of his life, but wisheth that he might die. What folly is this? we must have all or none; herein wee are like children, that throw away the piece which is cut them, because they may have no bigger. Discontent eats out the comfort of life! Besides, it were well if it were seriously weighed how

* Prov. 15.

13.

prejudicial this is, even to our health;
 For Discontent, as it doth discriuate
 the minde, so it doth pine the body;
 it frets as a moth, and by wasting the
 spirits, weakens the vitals; The plu-
 rific of Discontent brings the body
 into a consumption; and is not this
 Folly? Discontent does not ease us of
 our burden, but makes the crosse
 heavier. A contented spirit goes
 cheerfully under its affliction. Dis-
 content makes our grief as unsup-
 portable, as it is unreasonable. If the
 leg be well, it can endure a fetter, and
 not complaine, but if the leg be sore,
 then the fetter troubles. Discon-
 tent of minde is the sore that makes
 the Fetters of affliction more grie-
 vous. Discontent troubles us more
 then the trouble it selfe; it steeps the
 affliction in worm-wood. When
 Christ was upon the Crosse, the
 Jewes brought him gall and vine-
 gar to drinke, that it might adde to
 his

his sorrow. Discontent brings to a man in affliction gall and vinegar to drink; this is worse then the affliction it selfe. Is it not folly for a man to imbitter his own crosse?

4. Discontent spins out our troubles the longer. A Christian is discontented, because he is in want; and therefore he is in want, because hee is discontented; hee murmurs, because he is afflicted; and therefore he is afflicted, because he murmurs. Discontent doth delay and adjourne our mercies. God deales herein with us as wee use to doe with our children; when they are quiet and chearfull, they shall have any thing; but if wee see them cry and fret, then we with-hold from them: Wee get nothing from God by our discontent, but blowes. The more the childe struggles, the more it is beaten: When we struggle with God by our sinful passions, he doubles and trebles his stroaks; God will tame our

N 3

curst

curst hearts. What got Israel by their peevishnesse: they were within a 11 dayes journey of Canaan, and now they were discontented, and began to murmur; God leads them a march of fourey yeares long in the wildernesse. Is it not folly for us to adjourne our own mercies? Thus you have seen the evil of Discontent. I have been long upon this Argument; but *nunquam nimis dicitur quod nunquam satis dicitur.*

S E C T. 8.

The eighth Argument to Contentation.

The next Argument or Motive to Contentment is this; Why is not a man content with the competency which he hath? perhaps if he had more, hee would be lesse content. The world is such, that the more we
have,

have, the more we *crave**; it cannot
 fill the heart of man. When the fire
 burnes, how do you quench it? not
 by pouring oile on the flame, or lay-
 ing on more wood, but by withdraw-
 ing the fuel. When the appetite is en-
 flam'd after riches, how may a man
 be satisfied? not by having just
 what he desires, but by withdrawing
 the *fuel*, viz. moderating and
 lessening his desires. He that is con-
 tented hath enough. A man in a
 fever or drop sic, thirsts; how doe
 you satisfie him? not by giving him
 liquid things which will enflame
 his thirst the more, but by remo-
 ving the cause, and so curing his
 distemper. The way for a man to
 be contented, is not by raising his
 estate higher, but by bringing his
 heart lower.

* Crescit
 amor num-
 mi quan-
 tum ipsa
 pecunia
 crescit.

N 4

SECT.

S E C T. 9.

The ninth Argument to Contentation.

The next Argument to Contentment is, *The shortnesse of life.* It is

* Jam. 4. 14. but a vapour saith James. *Blos*

* Πνεῦμα ῥέχουσ*, life is a wheele ever running.

* οὐρανός. The Poets* painted time with wings,

* Sophocles. to shew the volubility and swiftnesse

* Phocili. of it. *Job* compares it to a swift

* Job 9. 25. post, (our life rides post) and to a day,

not a yeare. It is indeed like a day.

Infancy is as it were the day-break,

Youth is the Sun-rising, full growth

is the Sun in the Meridian, old age is

Sun-setting. Sicknesse is the even-

ing, then comes the night of death.

How quickly is this day of life spent:

often times this Sun goes down at

noone-day; life ends before the e-

vening of old age comes; Nay,

some-

sometimes the Sun of life sets presently after Sun-rising. Quickly after the dawning of Infancy, the night of death approaches; nay, sometimes the life is eclipsed before the dawning of Infancy, when the mothers womb becomes the tombe. Oh, how short is the life of man! The consideration of the brevity of life may worke the heart to contentment. Remember thou art to be here but a day; *parum via, quid multum viatici?* thou hast but a short way to go, and what needs a long provision for a short way? if a Traveller hath but enough to bring him to his journeyes end, hee desires no more. We have but a day to live, & perhaps we may be in the twelfth houre of the day; why, if God give us but enough to bear our charges till night, it is sufficient. Let us be content. If a man had the lease of an house or farme, but for two or three dayes, and hee should fall a building and planting, would he not

* *Quid opus est ad brevem vitam longis opibus?*
Hyper.

be

be judged very indiscreet: So when we have but a short time here, and death calls us presently off the stage, to thirst immoderately after the world, and pull downe our soules to build up an estate, is it not extrem folly? Therefore as Esau said once in a *profane sense* concerning his birth-right; Lo, I am at the point to die, and what profit shall this birth-right doe to me? So let a Christian say in a *Religious sense*; Lo, I am even at the point of death, my grave is going to be made, and what good will the world do me? if I have but enough till *Sun-setting*, I am content.

S E C T. 10.

The tenth Argument to Contentment.

The tenth Argument or Motive to

to Contentment is; Consider seriously the nature of a prosperous condition. There are in a prosperous estate three things.

I. *Plus molestia*, more trouble. 1. *Plus molestia*.
 Many who have abundance of all things to enjoy, yet have not so much content and sweetnesse in their lives, as some that go to their hard labour. Sad, sollicitous thoughts do often attend a prosperous condition. Care is the *malus genius*, or evil spirit which haunts the rich man, and will not suffer him to bee quiet. When his chest is full of gold, his heart is full of care, either how to manage, or how to increase, or how to secure what hee hath gotten. Oh the troubles and perplexities that do waite upon prosperity! The worlds high seats are very uneasie; Sun shine is pleasant, but sometimes it scorcheth with its heat; the Bee gives honey, but sometimes it stings: Prosperity hath its sweetnesse, and also its sting.
 Compe-

Competency with Contentment is farre more eligible. Never did *Jacob* sleep better then when hee had the heavens for his Canopy, and an hard stone for his pillow. A large voluminous estate, is but like a long trailing garment, which is more troublesome then useful.

2. *Plus periculi.*

2. In a prosperous condition there is *plus periculi*, more danger, and that two wayes.

First, *Ex parte ipsius*, in respect of a mans self. The rich mans Table is oft his snare; hee is ready to ingulph himselfe too deep in these sweet waters*. In this sense it is hard to know how to abound. It must be a strong braine that beares heady wine; hee had need have much wisdom and grace that knowes how to bear an high condition; either he is ready to kill himselfe with care, or surfet himselfe upon lascivious delights. Oh the hazard of *honour*, the damage of *dignity*! Pride, security,

* *Magna felicitatis est à felicitate non vinci.* Aug. de verb. Dom. c. 13

cunity, rebellion, are the three
wormes that breed of plenty*. The * Deut. 32
pastures of prosperity are ranke and 15.
surfeting. How soon are wee bro-
ken upon the soft pillow of ease*.

Prosperity is often a *trumper* that ^{πλοῖος}
finds a *retreat*, it calls men off <sup>δὲ παρίσ-
σεια ἐκ-
τραχηλί-
ζω ἡ ἐν-
δοία. The-
ophylact.</sup>
from the pursuit of Religion. The
Sun of Prosperity oft dulle, and puts
out the fire of zeale. How many

soules hath the *plurisie* of abundance
kill'd*. They that *will be rich*, fall * *Plurimi*
into snares*. The world is bird- *sunt qui*
lime at our feet, it is full of *paupertate*
sands, but they are *positi non*
quiescunt. Prosperity like smooth *habent po-
tensiam*
Jacob, will sup- *et qui*
plant and betray; a great estate with- *abundan-*
out much vigilancy will be a thief *ia, non*
to rob us of heaven; such as are *habent*
upon the pinnacle of honour, are in *temperan-*
most danger of falling. *tiam. Re-*
migijs.

Sapius ventis agitur ingens * *1 Tim.*
Pinus, & celsæ graviore casu *6. 19.*
Decidunt turres, feriuntque summos
Fulmina montes, &c. Hor. *carmin. 1. 2.*

Ode. 10.

A

A lower estate is lesse hazardous. The little Pinnacle rides safe by the Shore, when the gallant Ship advancing with its mast and top-saile, is cast away. *Homo victus in Paradiso, victor in stercore.* Adam in Paradise was overcome, when Job on the dung-hill was a conquerour. *Samson* fell asleep on *Delilahs* lap: Some have fallen so fast a sleep on the lap of ease and plenty, that they have never awaked till they have been in hell*. The worlds fawning is worse then its frowning; and it is more to be feared when it smiles, then when it thunders*. Prosperity in Scripture is compared to a candle: *Job 29. 3. When his candle shined upon my head.* How many have burnt their wings about this candle; *Segetem ubertas nimia sternit, rami overe franguntur, ad maturitatem non pervenit nimia fecunditas**: The corne being over-ripe sheds, and fruit when it mellowes, begins to rot; When

* Turpi
fragrant
foecula tum
Divitia
moller,
Gr. Juve-
nal. 6. Sa
tyr.

* Pericu-
losior est
mundus
blandiens
quam ful-
minans.

Aug.
* Sen. ad
Lucillum
Ep. 80.

When men doe mellow with the Sun of Prosperity, commonly their soules begin to rot in sin. *How hard is it for a rich man to enter into the Kingdome of Heaven** ? His golden weights keep him from ascending up *the hill of God* ; and shall wee not be content, though wee are placed in a lower Orbe ? What if wee are not in so much bravery, and gallantry as others ? we are not in so much danger ; as we want the honour of the world, so the temptations. Oh the abundance of danger that is in abundance ! We see by common experience, that *Lunaticks* , when the Moone is declining and in the waine, are sober enough ; but when it is in the full, they are more wild and exorbitant. When mens estates are in the waine, they are more serious about their soules ; more humble ; but when it is the *full of the Moone*, and they have abundance, then their hearts beginne to swell with their estates, and

* Luke 18
24.

and are scarce themselves. Those that write concerning the severall *Climates*; observe, that such as live in the Northern parts of the world, if you bring them into the South part, they lose their stomachs, and dye quickly; but those that live in the more Southerne hot climates, bring them into the North, and their stomachs mend, and they are long-lived: Give me leave to apply it; bring a man from the cold starving climate of poverty, into the hot Southern climate of prosperity, and he begins to lose his appetite to good things, hee growes weak, and a thousand to one if all his Religion doth not die; but bring a Christian from the South to the North, from a rich flourishing estate into a jejune low condition, let him come into a more cold and hungry aire, and then his stomach mends, he hath better appetite after heavenly things, he hungers more after Christ,

he

hee thirsts more for grace, he eats more at one meal of the bread of life then at six before; this man is now like to live and hold out in his Religion; be content then with a *modicum*, if you have but enough to pay for your passage to heaven, it sufficeth.

2. A prosperous condition is dangerous *ex parte vicini*, in regard of others; a great estate for the most part drawes envie to it.

Whereas *in parvis quies*. David a Shepherd was quiet, but David a Courtier, was pursued by his enemies: envie cannot endure a superior; an envious man knowes not how to live but upon the ruines of his neighbour; hee raiseth himselfe higher by bringing others lower. Prosperity is an eye-fore to many. Such sheep as have most wooll are soonest fleec'd. The barren tree growes peaceably, no man meddles with the Ash or Willow, but the Apple

* *Felicitas
semper sub-
jecta est
invidia.
Laert. Di-
ogenes de
vit. Philo-
soph.*

ple-tree and the Damsin shall have many rude suitors. Oh then be content to carry a lesser saile; hee that hath lesse revenues hath lesse envie; such as bear the fairest frontispiece, and make the greatest shew in the world, are the white for Envie and Malice to shoot at.

3. *Plus reconnaissance.*

3. A prosperous condition hath in it *plus reconnaissance*, a greater reckoning; every man must be responsible for his talents. Thou that hast great possessions in the world, dost thou trade thy estate for Gods glory? Art thou *rich in good works*? Art thou a *royau d'yadant*? Grace makes a *private person* a *common good*. Dost thou disburse thy money for publick uses? it is lawfull (in this sense) to put out our money to use. Oh let us all remember an estate is a *depositum*, wee are but stewards, and our Lord and Master will ere long say, *Give an account of your stewardship*; the greater our estate, the greater our charge;

charge; the more our revenues, the more our reckonings. You that have a lesser mill going in the world, bee content, God will expect lesse from you, where he hath sowed more sparingly.

SECT. II.

The eleventh Argument to Contentation.

The eleventh Argument is the example of those who have been eminent for Contentation. Examples are usually more forcible then Precepts. Abraham being call'd out to her service, and such as was against flesh and blood, was content. God bids him offer up his sonne Isaac^{*}; *Gen. 22. this was a great work, Isaac was *senectutis*, the sonne of his old age; *filius dilectionis*, the sonne of his love; *filius promissi*, the sonne of the promise,

promise: Christ the Messiah was to come of his line, *in Isaac shall thy seed be blessed*, so that to offer up *Isaac* seem'd not onely to oppose *Abrahams* reason, but his *faith* too; for if *Isaac* die, the world for ought he knew must be without a Mediatour. Besides, if *Isaac* be sacrificed, was there no other hand to doe it but *Abrahams*? must the Father needs be the executioner? must hee that was the instrument of giving *Isaac* his being, be the instrument of taking it away? yet *Abraham* doth not dispute or hesitate, but beleeves *against hope*, and is content with Gods prescription. So, when God call'd him to
 8. *leave his Countrey**, he was content. Some would have argued thus, what? leave all my friends, my native soile, my brave situation, and go turne pilgrim? *Abraham* is content; besides, *Abraham* went blindfold, he
 * Vers. 8. *knew not whither hee went**. God held him in suspense, hee must goe
 wander

* Heb. 11.

wander he knowes not where; and when he doth come to the place God had laid out for him, he knowes not what oppositions he shall meet with there; the world doth seldome cast a favourable aspect upon strangers*, *Gen. 31. yet he is content, and obeyes; *He sojourned in the land of promise**; behold a little his pilgrimage. First, He goes to *Charron*, a City in *Mesopotamia*; when he had sojourned there a while, his father dies; then hee remoyes to *Sichem*, then to *Berthlem* in *Canaan*; there a famine ariseth, then he went down to *Egypt*, after that he returnes into *Canaan*, when he came there ('tis true, he had a promise) but he found nothing to answer expectation; hee had not there one foot of land, but was an exile: in this time of his sojourn hee buried his wife; and as for his dwelling, he had no sumptuous buildings, but led his life in poore cottages; all this was enough to have broken any mans heart; *Abraham* might

might think thus with himselfe, is this the land I must possesse? here is no probability of any good; *all things are against me*; wel, is he discontented? no, God saith to him, *Abraham*, goe leave thy Countrey, and this word

* Socrates
Philosopho-
rum: lucu.
lentissimus,
pauper
semper, nu-
di pedibus
incedens,
fordido
pallio
contentus,
honores
omniaque
serbens,
contem-
nens. Plut.
* Faber
me fortuna
expeditius
Philoso-
phari. Se-
neca.

was enough to lead him all the world over, he is presently upon his march; here was a man had learned to bee content. But let us descend a little lower, to Heathens*. *Zeno* (of whom *Seneca* speaks) who had once been ver- ry rich, hearing of a ship-wrack, and that all his goods were drowned at Sea, Fortune, saith he (he spake in an Heathen dialect) hath dealt well with me, and would have me now to study Philosophy*; he was content to change his course of life, to leave off being Merchant, and turne Philosopher. And if an Heathen said thus, shall not a Christian much more say when the world is drained from him, *Faber Deus mundum derelinquere* O *Christum expeditius sequi*, God would

would have me leave off following the world, and study Christ more, and how to get to heaven? Do I see an Heathen contented, and a Christian disquieted*? How did Heathens vilifie those things which Christians magnifie? though they knew not God, or what true happineſſe meant, yet would ſpeak very ſublimely of a *numen* or Deity, and of the life to come, as *Aristotle* and *Plato*; and for thoſe Elizian delights which they did but phanſie, they undervalued and contemned the things here below; it was the doctrine they taught their ſcholars, and which ſome of them practiſed, that *men ſhould ſtrive to be contented with a little*; they were willing to make an exchange, to have leſſe gold, and more learning; and ſhall not we be content then to have leſſe of the world, ſo wee may have more of *Chriſt*? May not Chriſtians bluſh to ſee Heathens content with a *viaticum*, ſo much as would

* *Pudeat, pudeat illos nomine tenus Chriſtianos quibus quod ad hanc rem attinet Ethnici rectius ſapuerunt.*
Hyperius:

recruit nature, and to see themselves so transported with the love of earthly things; that if they begin a little to abate, and the bill of provision growes short; they murmur, and are like Michah, *Have ye taken away my gods, and doe you aske me what I* *Judg. 18. *ail* *? Have Heathens gone so farre²⁴ in contentation, and is it not sad for us to come short of them that came short of heaven? These *Heroes* of their time, how did they embrace death it self? *Socrates* died in prison, *Hercules* was burnt alive, *Cato* (whom *Seneca* calls *virtutum viva imago*, the lively image and portraiture of vertue) thrust through with a sword, but how bravely, and with what contentment of spirit did they die? Shall I, saith *Seneca*, weep for *Cato*, or *Regulus*, or the rest of those *Worthies* that died with so much valour and patience? Did not crosse providences make them to alter their countenance? and do I see a Christian ap-
palled

palled and amaz'd : Did not death
affright them, and doth it distract
us? did the spring-head of Nature
rise so high, and shall not Grace, like
the *waters of the Sanctuary*, rise high-
er? We that pretend to live by faith,
may we not goe to Schoole to them
who had no other Pilot but reason, to
guide them? Nay, let me come a
step lower, to creatures void of rea-
son; wee see every creature is con-
tented with its allowance, the beasts
with their provender, the birds with
their nests, they live onely upon
providence; and shall wee make our
selves below them? let a Christi-
an go to School to the Oxe and the
Ass, to learne contentednesse; wee
think we never have enough, and are
still laying up; the fowles of the
aire do not lay up, *they reap not, nor
gather into barnes* *; it is an argument * Mar. 6.
which Christ brings to make Christi- 26.
ans contented with their condition.
The birds doe not lay up, yet they
are

are provided for, and are contented, *Are ye not* (saith Christ) *much better then they?* but if you are discontented, are ye not much worse then they? let these examples quicken us.

S E C T. 12.

The twelfth Argument to Contentation.

The twelfth Argument to Contentment is, whatever change or trouble a childe of God meets with, it is all the hell he shall have. Whatever eclipse may be upon his name, or estate; I may say of it as *Athanasius* of his banishment, it is *nubecula citò transitura*, a little cloud which will soon be blown over; and then his gulf is shot, his hell is past;

Albus ut obscuro detergit nubila caelo
Sæpè

*Sapienter, neque parturit imber
Perpetuos, sic tu Sapiens finire memento
Tristitiam.* Hor. Ode 7. l. 1.

Death begins a wicked mans hell, but it puts an end to a godly mans hell. Think with thy self, what if I endure this, it is but a *temporary hell*; indeed, if all our hell be here, it is but an easie hell. What is the cup of affliction to the cup of Damnation? *Lazarus* could not get a crumbe; he was so diseased, that the dogs took pity on him, and (as if they had been his physicians) *licked his sores*; but this was an easie hell, the *Angels* quickly fetch'd him out of it. If all our hell be in this life, in the midst of this hell wee may have the love of God, and then it is no more *Hell*, but *Paradise*. If our hell be here, we may see to the *bottom* of it; it is but skin-deep, it cannot touch the soul, and we may see to the *end* of it; 'tis an hell that is shortliv'd. After a wet night of affliction comes a bright

* Nolle
pluit tota
redeunt
spectacula
m

a bright morning of the Resurrection; if our lives are short, our trials cannot be long. As our *riches* take wings and flie, so doe our *sufferings*; then let us be contented.

S E C T. 13.

The thirteenth Argument to Contentation.

The last Argument to Contentment is this, To have a *competency* and to want *Contentment*, is a great judgement. For a man to have an huge stomach*, that whatever meat you give him, hee is still craving, and never satisfied; you use to say, this is a great judgement upon the man: Thou who art *beluo pecunia*, a devourer of money, and yet never hast enough, but still criest, *Give, give*, this is a sad judgement; *They shall*

* *Gannium appetitum.*

* *Hos. 4. 10 eat, and not have enough**. The throat

throat of a malicious man is an open sepulchre*, so is the heart of a covetous man. Coverousnesse is not onely *malum culpa*, but *malum poena*; it is not onely a sinne, but the punishment of a sinne. 'Tis a secret curse upon a covetous person, he shall thirst, and thirst, and never be satisfied; *He that loveth silver, shall not be satisfied with silver**, and is not this a curse? What was it but a severe judgement upon the people of Judah? *Ye eat, but ye have not enough; ye drinke, but ye are not filled with drinke**. Oh let us take heed of this plague; Did Esau say to his brother, I have abundance, my brother,* or as we translate it, *I have enough?* and shall not a Christian say so much more? 'Tis sad that our hearts should be as a stone to heavenly influences, and as a sponge to earthly vapours. Let all that hath been said, work our mindes to holy contentation.

* Rom. 3.
13.

* Eccles. 5.
10.

* Hag. 1.6.

ויאמר
עשוי
שוי-לי
בר



CHAP. XII.

*Three things inserted by way of
Caution.*

Caution 1.

IN the next place I come to lay down some necessary Cautions; though I say a man should be contented in every estate, yet there are three estates in which he must not be contented.

1. He must not be contented in a *natural estate*; here he must learne not to be content. A sinner in his pure naturals is under the *wrath of God**, and shall he be content when that dreadfull Vial is going to be poured out? is it nothing to be under the scorchings of divine fury? *Who can dwell with everlasting burnings?* A sinner as a sinner is under the power of *Satan**, and shall he in this estate bee contented? who would be contented

*Joh. 3.16

*Acts 26.
18.

to stay in the enemies quarters :
 while we sleep in the lap of sinne, the
 Devill doth to us as the *Philistines*
 did to *Samson*, cut the lock of our
 strength, and put out our eyes* ; be * 2 Cor.
 not content, O sinner, in this estate. 4.4.
 For a man to bee in debt body and
 soul, in fear every hour to be arrested
 and carried prisoner to hell, shall he
 now be content ? here I preach a-
 gainst contentation, Oh get out of
 this condition, I would hasten you
 out of it, as the Angel hastened *Lot* * Gen. 19 :
 out of *Sodom** ; there is the smell of 15.
 the fire and brimstone upon you.
 The longer a man staies in his
 sinne, the more sinne doth
 strengthen* ; 'tis hard
 to get out of sinne * Heb. 3. 13.
 when the heart as a *Vincere consuetudinem est dura*
 garrison is victualled *pugna. Aug.*
 and fortified. A *Τὰ μὴ καὶ ὁρᾷ τῶν σωμάτων*
 young plant is easily *ἡ κέρει ἀνδρείου μᾶλλον*
 removed, but when the tree is once *βλάψας. Hippocr. l. 2. A.*
 rooted, there is no stirring of it : thou
 who

who art rooted in thy pride, unbelief, impenitency, it will cost thee many a sad pull ere thou art plucked

* Jer 6. 16 out of thy *naturall estate* *. 'Tis an hard thing to have a brazen face and a broken heart, *He travellet b with*

* P. 7. 14. *iniquity* * Psal. 7. 14. Be assured, the longer you travell with your sinnes, the more and the sharper pangs must you expect in the *new birth*. Oh be

not contented with your naturall estate. David saith, *Why art thou* * P. 4. 53. *disquieted, O my soul* ? but a sinner should say to himself, Why art thou not disquieted, O my soul ? why is it that thou layest afflictions so to heart, and canst not lay sin to heart ?

'Tis a mercy when we are disquieted about sinne ; a man had better be at the trouble of setting a bone, then to bee lame, and in paine all his life ; blessed is that trouble that brings the soul to Christ. 'Tis one of the worst fights to see a bad conscience quiet ; of the two, better is a feaver, then a lethargy.

lethargy. I wonder to see a man in his natural estate content, what, content to go to hell.

2. Though in regard of externals *Caution 2.* a man should be in every state content, yet he must not be content in such a condition wherein God is apparently dishonoured. If a man's trade bee such that he can hardly use it but he must trespass upon a Command (and so make a trade of sinne) he must not content himself in such a condition; God never called any man to such a calling as is sinfully; a man in this case had better knock off, and divert; better lose some of his gaine, so he may lessen some of his guilt. So for servants that live in a *prophane family* (the suburbs of hell) where the Name of God is not called upon, unlesse when it is taken in vain; they are not to content themselves in such a place, they are to come out of the Tents of these sinners; there is a double danger in living among the prophane.

P

1. Left

Let us come to be infected with the poison of their ill example. Joseph living in Pharaoh's Court, had learned to swear by the life of Phara-

* Gen. 42

15.

* *Vivitur*
encomia

examples
include:

quàm legi-

Bus.

ok. We are prone to suck in examples; men take in deeper impressions by the eye than by the ear.

Diues was a bad pattern, and he had many brethren that seeing him sinne, trod just in his steps; therefore saith he, I pray thee send him to my fathers house, for I have five brethren, that he may testifie to them that they come not into this place

***Luke 16**

27, 28.

offspring. *Deves* know which way they went; it is easie to catch a disease from another, but not to catch health. The bad will sooner *corrupt* the good, then the good will *banish* the bad; take an equal quantity and proportion, so much sweet wine with so much sower vinegar, the vinegar will sooner sower the wine, then the wine will sweeten the vinegar. Sinne is compared to the

plague

plague *, and to leaven *, to shew * 1 Kings
of what a spreading nature it is. A 8. 38.
bad master makes a bad servant; Ja- 1 Cor.
cobs cattell by looking on the rods 5. 7.
which were speckled and ring-
strak'd, conceived like the rods. We
do as we see others before us, especi-
ally above us. If the head bee sick,
the other parts of the body are di-
stempred. If the Sunne shine not
upon the mountaines, it must needs
set in the valleys. We pray, *Lead*
us not into temptation, and doe we
lead ourselves into temptation? Lot
was the worlds miracle, who kept
himselfe fresh in Sodom's salt water.

2. By living in an evill family we
are liable to incurre their punish-
ment; *Pour out thy wrath upon the fa-*
milies that call not upon thy Name *. * Jer. 10. 25
For want of pouring out Prayer, the
wrath of God was ready to be pour-
ed out. 'Tis dangerous living in
the *Tents of Kedar*. When God
sends his *flying roll*, written within

222
and without with curses, it enters *into the house of the thief, and perjuror,* and it consumes the timber and the stones thereof*. Is it not of sad con-

* Zach. 5. 4. sequence to live in a prophane perjur'd family, when the sinne of the Governour pulls his house about his eares? if the stone and timber be destroyed, how shall the servant escape? And suppose God send not a *semporall* roll of curses in the family, there is a *spirituall* roll, and that is

* Pro. 3. 33. worse*. Bee not content to live where Religion dies. *Salute the brethren, and Nymphas, and the Church*

* Col. 4. 15 *which is in his house**; the house of the godly is a *little Church*, the house of the wicked a *little hell**. Oh in-

* Pro. 7. 27 incorporate your selves into a religious family; the house of a good man is

* Pro. 3. 33. perfum'd with a blessing*. When the holy oyle of grace is poured on the head, the *savour* of this ointment sweetly diffuseth it selfe, and the *virtue* of it runs down upon the skirts
of

of the family. Pious examples are very magneticall and forcible. *Seneca* said to his sister, Though I leave you not wealth, yet I will leave you a good example. Let us ingraft our selves among the Saints; by being often among the spices, we come to smell of them.

3. The third *Caution* is, though in every condition we must be content, yet we are not to content our selves with a *little grace*. Grace is the *best blessing*. Though we should be contented with a competency of estate, yet not with a competency of grace. It was the end of Christs Ascension to heaven, *to give gifts*, and the end of those gifts, *that wee may grow up into him who is the head*. * *Eph. 4.*
Christ. Where the Apostle distinguisheth between our being in Christ, and our growing in him: our ingrafting and our flourishing: be not content with a *modicum* in Religion. 'Tis not enough that there be life, but

but there must be fruit. Barrennesse in the Law was accounted a curse. The farther we are from fruit, the nearer we are to cursing*. 'Tis a sad thing when men are fruitfull onely in the unfruitfull works of darknesse. Be not content with a dram or two of grace; next to a still-borne, a starveling in Christ is worst. Oh covet more grace, never think thou hast enough; it is *bona & honesta avaritia*; we are bid to covet the best things*: it is an heavenly ambition, when wee desire to bee high in Gods favour; a blessed contention; when all the strife is who shall be most holy. Saint Paul, though he was content with a little of the world, yet not with a little grace; he reached forward, and pressed towards the marke of the high calling of God in Christ Jesus*. A true Christian is a wonder, he is the most contented, and yet the least satisfied; he is contented with a morsell of bread

* Heb. 6. 8

* 1 Cor. 12.

* Phil. 3.
13, 14.

bread, and a little water in the Chalice,
yet never satisfied with grace; he
doth ~~anhelore~~ pant and breath af-
ter more; this is his prayer, Lord,
more conformity to Christ, more
communion with Christ; he would
faine have Christs image more
lively pictured upon his soule. True
grace is alwayes progressive: as
the Saints are called *Lampes* and
Starres in regard of their light; so
trees of righteousness. For their
growth; they are indeed like the
tree of life, bringing forth severall
sorts of fruit.

A true Christian growes, y. For-
ma, in beauty. Grace is the best
complexion of the soule; it is at the
first plantation like *Rachel*, faire to
looke upon, but still the more it lives,
the more it sends forth its rayes of
beauty. *Abrahams* faith was at first
beautiful; but at last it did shine in
its orient colours, and grew so illu-
strious, that God himself was in love

with it, and makes his faith a paterne
to all Believers.

A true Christian growes *Sau-
vitate*, in sweetnesse. A poisonfull
weed may grow as much as the Hys-
lop, or Rose-mary, the Poppy in
the field, as the Corne, the Crab,
as the Pearmaine; but the one hath a
harsh, sowre taste, the other mellow
as it growes.

An hypocrite may
grow in outward dimensions, as
much as a childe of God; hee may
pray as much, professe as much; but
he growes onely in magnitude, hee
brings forth sowre grapes, his du-
ties are leavened with pride; the o-
ther ripens as he growes, he growes
in love, humility, faith, which do
mellow and sweeten his duties, and
makethem come off with a better re-
lish. The Believer growes as the flow-
er, he casts a fragrancy and perfume.

A true Christian growes *Robo-
re*, in strength, he growes still more
rooted, and sealed. The more the tree

grows

growes, the more it spreads its root in the earth * A Christian who is a Plant of the heavenly *Jerusalem*, the longer he growes, the more he incorporates into Christ, and sucks spirituall juice and sap from him, he is a dwaffe in regard of humility, but a gyant in regard of strength. He is strong to do duties, to beare burdens, to resist tentations.

* *ephe. 2. 7.*

* *1. Cor. 13. 4.*

* *1. Cor. 13. 4.*
* *1. Pet. 1. 3.*
* *1. Pet. 1. 22.*

4. He growes *Figure*, in the exercise of his grace; He hath not only oile in his lamps, but his lamps are burning and shining. Grace is agile and dexterous, Christs vines doe flourish *; hence wee read of a lively hope*, and a fervent love*; here is the activity of Grace. Indeed sometimes grace is as a sleepey habit in the soule, like sap in the vine, not exerting its vigour, which may be occasion'd through spiritual sloth, or by reason of falling into some sin; but this is only *pro tempore*, for a while; the spring of grace will come, the flowers will appear,

pear, and the figs were put forth her
green figs. The fresh gales of the
Spirit do sweetly revive and refu-
cilate grace. The Church of Christ,
whose heart was a garden, and her
graces as precious spices, prayes for
the heavenly breathings of the Spirit,
that her sacred spices might flow
out.

* Cant. 4.
16.

5. A true Christian grows in
increments, both in the kind and in
the degree of grace. To his spiritu-
all living he gets an augmentation;
he adds to faith, vertue; to vertue,
knowledge; to knowledge, tempe-
rance, &c. here is grace growing in
the kind; and he goes on from faith to
faith, there is grace growing in the
degree. We are bound to give thanks to
God for you, brethren, because your faith
groweth exceedingly; & Cor. 13. 12, it

* 2 Pet. 1.
5, 6.

* Rom. 1.
17.

* 2 Thes.
1. 1.

encreaseth over and above. And
the Apostle speaks of those spirituall
plants which were laden with Gospel
fruit, Phil. 1. 11. A Christian is

* Phil. 1. 11

com-

compar'd to the *Vine*, (an embleme of fruitfulnessse,) he must bear full clusters: We are bid to perfect that which is *lacking in our faith**.

* 1 Thes. 3
10.

A Christian must never be so old as to bee past bearing; he brings forth fruit in *his old age**. An heaven-borne

* Pl. 92.
14.

plant is ever growing; hee never thinks hee growes enough; he is not content unlesse he adde every day one cubit to his spiritual stature. We must not be contented just with so much grace as will keep life and soul together; a dram or two must not suffice, but we must be stil encreasing *with the encrease of God**: We had

* Col. 2
19.

need *renew* our strength as the *Eagle**; our finnes are renewed, our wants are renewed, our tentations are renewed, and shal not our *strength* be renewed? Oh bee not content with the *first embryo* of grace; grace in its infancy and minority.

* Isa. 40.
31.

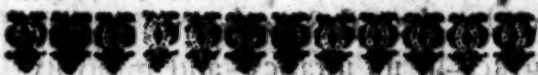
You look for degrees of glory; bee you Christians of degrees.

Though

Though a Believer should be contented with a *modicum* in his estate, yet not with a *modicum* in Religion. A Christian of the right breed labours still to excell himselfe, and come nearer unto that holinesse in God, who is the originall, the paterne and prototype of all holinesse.



CHAP.





CHAP. XIII.

USE. 4.

*Shewing how a Christian may know
whether he hath learned this divine
Art.*

Use. IV. **T**HUS having laid down *Use. IV.*
these three Cautions, *Triall.*
I proceed in the next place to an
use of Triall. 4. How may a Chri-
stian know that he hath learned this
lesson of Contentment? I shall lay
down some *νεῖματα*, or characters by
which you shall know it.

1. A contented spirit is a *silent* *Chara-*
spirit. He hath not one word to say *con.*
against God; I was *dumb*, or *silent**,
because *thou, Lord, didst it**, *Pf. 39.* *Pfal. 39.*

Con-

Contentment silenceth all dispute ;

* Lam. 3.

He sitteth alone and keepeth silence * :

28.

There is a *sinfull* silence, when God is dishonoured, his truth wounded, and men hold their peace; this silence is a loud sinne : and there is an *holy* silence, when the soul sits down quiet and content with its condition ; When *Samuel* tells *Eli* that heavy message from God, that he would judge his house, and that the iniquity of his family should not be purged away with sacrifice for ever*,

* 1 Sam. 3.

VI. 23.

both *Eli* murmur, or dispute? No, he hath not one word to say against God ; *It is the Lord, let him doe what seemeth him good* * . A discontented

spirit saith as *Pharaoh*, *Who is the Lord?* why should I suffer all this? why should I be brought into this low condition? *Who is the Lord?*

But a gracious heart saith as *Eli*, *It is the Lord, let him doe what he will with me.* When *Nadab* and *Abihu*, the sons of *Aaron*, had offered up

strange

strange fire, and fire went from the Lord, and devoured them*, is Aaron ^{Levit. 10}
 now in a passion of discontent? No, ^{1.}
 Aaron held his peace*. A contented ^{Verf. 3.}
 spirit is never angry, unless with him-
 selfe for having hard thoughts of
 God. When Jonah said, I do well
 to be angry, this was not a contented
 spirit, it did not become a Prophet.

2. A contented spirit, is a chear- ^{2 Charact.}
 full spirit; the Greeks call it *εὐθυμία*.
 Contentment is something more
 then *Patience*; for *Patience*
 denotes onely submission*,
 Contentment denotes *cheer-fulness*.
 A contented Chri- <sup>significat., adversitates
sustinere, Cyprian.
nem persequere, Cau-
sation.</sup>
 stian is more then passive; he
 doth not only bear the Cross,
 but take up the Crosse*. ^{* Matth. 16. 24.}
 He looks upon God as a
 wife God; and whatever hee
 doth, though it bee not *ad va-*
luntatem, yet *ad sanitatem**; it ^{* Aug.}
 is in order to a cure: Hence the con-
 tented Christian is chearfull, and
 with

with the Apostle, takes pleasure in
 * 2 Cor. 12. 10. infirmities, distresses, &c.* He
 doth not onely submit to Gods deal-
 ings, but rejoyce in them; he doth
 not onely say, *Just is the Lord* in all
 that is befallen me; but *God is the*
Lord. This is to be contented.
 A sullen melancholy is hatefull; it is
 * 2 Cor. 9. 7. said, God loves a *cheerfull giver*; I,
 and God loves a *cheerfull liver*. We
 are bid in Scripture not to be *careful*,
 but we are no where bid not to be
cheerfull. He that is contented with
 his condition, doth not abate of his
 spirituall joy; and indeed he hath that
 within him which is the ground of
 cheerfulness; hee carries a pardon
 * Mat. 9. 2. sealed in his heart*.

3. *Charact.* 3. A contented spirit, is a *thank-*
 * Job 1. 2. *full spirit**. This is a degree above
 * Ev. par. 1. the other; *In every thing giving*
 * 1 Thes. 5. *thanks**. A gracious heart spies mer-
 cie in every condition, therefore
 hath his heart. scrued up to thankful-
 ness: others will bless God for prosper-
 ity,

rity, he blesseth him for affliction. Thus he reasons with himselfe, Am I in want? God sees it better for me to want then to abound; God is now dieting of me, he sees it better for my spirituall health, sometimes to be kept fasting; therefore he doth not onely submit, but is thankfull. The Male-content is ever complaining of his conditon; the contented spirit is ever *giving thanks*. Oh what height of grace is this! A contented heart is a *Temple* where the praises of God are sung forth, not a *Sepulchre* wherein they are buried. A contented Christian in the greatest straits hath his heart enlarged, and dilated in thankfulness. Hee oft contemplates Gods love in election, hee sees that he is a *monument* of mercy, therefore desires to be a *paterne* of praise. There is alwayes gratulatory musick in a contented soule; the Spirit of grace works in the heart like new wine, which under the
Q heaviest

heaviest pressures of sorrow, will have a vent open for thankfulness; this is to be content.

4. He that is content, no condition comes amiss to him; so it is in the

Text, *in quocunque statu,*

*in whatever state I am**

* Καὶ ὀλίγοις κεχρησάμην
οἶδα, καὶ λίμον φέρειν καὶ
δείαν καὶ ἐν περιστάσει.
Chrysost.

A contented Christian can, *prout res exigit,* turne himselfe to any

thing, either want, or abound.

The people of *Israel* knew neither

how to abound, nor yet how to want* ; when

they were in want, they murmured ; Can

God prepare a table in the wilderness? & when

they ate & were filled, then they lifted up the

heele. *Paul* knew how to manage every estate ; hee could be either a note higher, or lower ; he was (in this sense) an *Universalist*, he

could

* Ὅι Ἰσραηλῖται ἔτε
πεινᾶν ἤδεσαν, κατελάλη-
σαν γὰρ τῷ Θεῷ, καὶ εἶπον·
Μὴ δυνήσεται ὁ Θεὸς ἐ-
τοιμάσαι τράπεζαν, ἀλλ'
ἔδε χορτάζεσθαι ἐφαγον
γὰρ καὶ ἀνεπλήσθησαν, καὶ
ἀπελάλησαν. I heophi-
last.

could do any thing that
God would have him*.
If he were in prosperity,
hee knew how to be
thankfull; if in adversi-
ty, he knew how to be patient; he
was neither lift up with the one,
nor cast down with the other. He
could carry a greater

saile, or lesser*. Thus
a contented Christian
knowes how to turne
himselfe to any condi-
tion. *Sicut bonus est
dux & peritus, qui in
quolibet exercitu opera-
tur secundum exigen-
tiam ejus; & coriarius,*

*qui ex quolibet corio facit optimos so-
lulares; ita Christianus sapiens,
qui scit quolibet statu bene se
gerere.* Wee have those who
can be contented in some estate, but
not in every estate. They can be
content in a wealthy estate, when

** Sicut est vita rota,
in cuiusmodo infima, mo-
do suprema parte versa-
mur. Aquinas.*

** Magna & rara vir-
tus est inter epulas esuri-
re, inter vestes algere, in-
ter honores humiliari. Sci-
vit Hannibal penuriam
pati, nescivit abundare,
nam delitia Capuanæ Han-
nibalem invictum enervã-
runt, & Romanis jam im-
bellem vincendum obsecu-
runt. Bern.*

Aquinas.

they have the streames of milk and honey; while Gods candle shines upon their head, now they are content; but if the winde turne and be against them, now they are discontented.

While they have a silver crutch to lean upon, they are contented; but if God breaks this crutch, now they are discontented; but *Paul* had

learned in every estate

to carry himselfe with equanimity of minde^{*};

others could be content with their affliction, so

God would give them

leave to pick and choose. They

could be content to bear *such* a crosse;

they could better endure sicknesse

then poverty, or bear losse of estate

then losse of children; if they might

have such a mans crosse, they could

bee content; any condition, but the

present; this is not to bee con-

tent. A contented Christian doth

not goe to choose his crosse, but

leaves

* *Ἰσθὶς ἦν ἐν τῇ ἐν-
στάσει, ἐν τῇ πλησμονῇ
ἔτι ἐκείθεν πειζόμενος,
ἔτι ἐν ταῦθ' ἐν χαυνότητι.
Chrysost.*

leaves God to choose for him, he is content both for the *kinde*, and for the *duration*. A contented spirit saith, Let God apply what medicine he pleaseth, and let it lie on as long as it will; I know when it hath done its cure, and eaten the venome of sin out of my heart, God will take it off againe. In a word, a contented Christian, being sweetly captivated under the authority of the Word, desires to be wholly at Gods dispose; and is willing to live in that sphere and climate where God hath set him, and if at any time hee hath been an instrument of doing noble and brave service in the publick, hee knowes hee is but a *rational toole*, a servant to authority, and is content to returne to his former private condition of life. *Cincinnatus*, after he had done worthily, and purchased to himself great fame in his Dictatourship, did notwithstanding afterwards voluntarily returne to till and manure his

Q 3

Pe. Mar.
jr.

his foare acres of ground. Thus
should it bee with Christians, profes-
sing Godsness with Contentment, ha-
ving served Mars, not daring to
offer d Jopiter, lest otherwise they
discover onely to the world a brutish
valour, being so untam'd and head-
strong, that when they have con-
quered others, yet they are not able
to rule their own spirits.

s. Charact.

5. He that is contented with his
condition, to rid himselfe out of
trouble, will not runne himselfe into
fin. I deny not but a Christian may
lawfully seek to change his condi-
tion; so farre as Gods providence
doth goe before, he may follow; but
when men will not follow provi-
dence, but run before it, as he said,
*This evill is of the Lord, why should I
wait any longer.* if God doth not
open the doore by his providence,
they will break it open, and wind
themselves out of affliction by fin;
bringing their soules into trouble by
bring-

#2 King. 6

bringing their estates out of trouble. This is far from holy Contentation, this is unbelief broken out into rebellion. A contented Christian is willing to wait Gods leasure, and will not stir till God open a door. As Paul said in another case, *They have beaten us openly, uncondemned, being Romanes, and have cast us into prison, and now do they thrust us out privily? nay verily, but let them come themselves and fetch us out*. So with reverence, saith the contented Christian, God hath cast me into this condition, and though it be sad and troublesome, yet I will not stir, till God by a clear providence fetch me out. Thus those brave-spirited Christians, *Heb. 11. 35. They accepted not deliverance*, that is, upon base, dishonourable termes. They would rather stay in prison, then purchase their liberty by carnall compliance. *Estius* observes on the place, they might not onely have

Q 4

had

ma I *
* Act. 16.
37.

* Heb. 11.

had their enlargement, but been rais'd to honour, & put into offices of trust; yet the honour of Religion was dearer to them, then either liberty, or honour. A contented Christian will not remove, till as the *Israelites*, hee see a *pillar of cloud and fire* going before him: *It is good that a man should both hope and quietly wait for the salvation of the Lord**. 'Tis good to stay Gods leasure, and not to extricate our selves out of trouble, till wee see the star of Gods providence pointing out a way to us.

* Lam. 3.
36.



CHAP.





C H A P. XIV.

U.S.E. 5.

*Containing a Christian Directory, or
Rules about Contentment.*

Use. V. **I** Proceed now to an *Use 5.* use of *Direction.* direction, to shew Christians how they may attaine to this *Divine Art* of Contentation. Certainly it is feasible, others of Gods Saints have reached to it, St. Paul here had it; and what do wee think of those we read of in that little book of Martyrs, *Heb. 11.* who had trialls of *cruell mockings and scourgings*, who wandered about in *Deserts and Caves*,

Caves, yet were contented; so that it is possible to be had. And here I shew down some Rules for holy Contentment.



V I S E C T . I .

I. Rule. *Advance Faith.*

All our disquiets do issue immediately from unbelief. 'Tis this that raiseth the storme of discontent in the heart. Oh set faith a work; 'tis the property of faith to silence our doubtings, to scatter our feares, to still the heart when the passions are up. Faith workes the heart to a sweet, serene composure; 'tis not having food and raiment, but having Faith which will make us content. Faith chides down passion; When Reason begins to sinke, let Faith swim.

Quest.

Quest. How doth Faith worke Contentment?

Ans.

Ans. 1. Faith shewes the soule, *Ans. 1.*
 that whatever its trials are, yet it
 is from the hand of a Father; 'tis
 indeed a bitter cup, but, *Shall I not*
drinke the cup which my father hath
given me to drinke? 'tis in love to
 my soule; God corrects with this
 same love hee crowns me; God is
 now training me up for heaven; hee
 carves me, to make me a polished vessel.
 These sufferings bring forth paci-
 ence, humility, even the precious
 fruits of righteousness*. And if God
 can bring such sweet fruit out of a
 sower stock, let him graft me where
 hee please. Thus Faith brings the
 heart to holy Contentment.

2. Faith sucks the honey of Con-
 tentment out of the hive of the Pro-
 mise. Christ is the vine, the Pro-
 mises are the clusters of Grapes that
 grow upon this vine; and Faith
 presseth the sweet wine of Con-
 tentment out of these spiritual clus-
 ters of the Promises. I will shew you
 but

but one cluster. *The Lord will give grace and glory**: here is enough
 * Pl. 84.
 11. for Faith to live upon. The Promise is the flower out of which Faith distills the spirits, and quintessence of divine Contentment. In a word, Faith carries up the soul, and makes it aspire after more noble and generous delights than earth affords, and to live in the world above the world*. Would you lead content-ed lives? live up to the height of your Faith.

* *Discite in hoc mundo super mundum esse.*
 Ambrose.

S e c t. 2.
 Rule. *Labour for Assurance.*

Oh let us get the interest cleared between God and our own souls. *Interest* is a word much in use, a pleasing word. Interest in great friends, interest-money. Oh if there be an interest worth looking after, 'tis an interest

terest between God and the soule;
 Labour to say, *My God*. To be with-
 out money, and without friends, and
 without God too *, is sad; but he * Eph. 2.
 whose faith doth flourish into Assu- 12.
 rance, that can say, *I know in whom I*
*have beleev'd**, (as Saint *Paul*;) that * 2 Tim. 1
 man hath enough to give his heart 12.
 contentment. When a mans debts
 are paid, and he can go abroad with-
 out feare of arresting, what content-
 ment is this? Oh, let your title be
 cleared; if God be ours, whatever
 we want in the creature, is infinite-
 ly made up in him. Doe I want
 bread? I have Christ the bread of
 life. Am I under defilement? his
 blood is like the trees of the Sanctua-
 ry, not only for meat, but medicine*. * Ezek. 47
 If any thing in the world be worth 12.
 labouring for, it is to get sound e-
 vidences that God is ours. If this
 bee once clear'd, what can come a-
 misse? No matter what stormes
 I meet with, so that I know where
 to

to put in for harbour. He that hath
 God to be his God, is so well con-
 tented with his condition, that hee
 doth not much care whether he hath
 any thing else. To rest in a condi-
 tion where a Christian cannot say
 God is his God, is matter of *fear*;
 and if he can say so truly, and yet is
 not contented, is matter of *shame*.
 David encouraged himselfe in the
 Lord his God *, It was sad with him,
~~Elk~~ *Elk* burnt, his wives taken captive,
 he lost all, and like to have lost his
 Souldiers hearts too, for they *spake*
of stoning him; yet hee had the
 ground of Contentment within him,
viz. an interest in God, and this was a
 pillar of supportment to his spirit.
 He that knowes *God is his*, and all
 that is in God is *for his good*; if this
 doth not satisfie, nothing will.

* Sam: 30.

S E C T. 3.

3. Rule. *Get an humble spirit.*

The humble man is the contented man; if his *estate* bee low, his heart is lower then his estate; therefore he is content. If his *esteem* in the world be low, hee that is little in his own eyes, will not bee much troubled to be little in the eyes of others. He hath a meaner opinion of himself then others can have of him. The humble man studies his own unworthinesse; he looks upon himself as *less then the least* of Gods mercies*, * Gen. 32.
and then a *little* will content him: He 10.
cries out with *Paul*, that he is *the chief of sinners**; therefore doth not * 1 Tim. 1.
murmure, but admire: Hee doth 15.
not say his comforts are small, but his sins are great. He thinks it a mercy he is out of hell, therefore is contented.

tented. He doth not goe to carve out a more happy condition to himselfe; he knowes the worst piece God cuts him, is better then he deserves. A proud man is never contented, he is one that hath an high opinion of himselfe; therefore under small blessings is disdainfull, under small crosses impatient. The humble spirit is the contented spirit; if his cross be light, he reckons it in the inventory of his mercies; if it be heavie, yet takes it upon his knees, knowing that when his estate is worser, it is to make him better. Where you lay humility for the foundation, Contentment will bee the superstructure.

SECT.

SECT. 4.

4. Rule. *Keep a cleare Conscience.* 1 Tim. 3.

9.

Contentment is the *Manna* that is laid up in the *Arke* of a good conscience; Oh, take heed of indulging any sin. 'Tis as naturall for guilt to breed disquiet, as for putred matter to breed vermine. Sinne lies as *Jonah* in the ship, it raiseth a tempest. If dust, or moles be gotten into the eye, they make the eye water, and cause a soreness in it; if the eye be clear, then it is free from that soreness: If sin be gotten into the conscience, which is as the eye of the soule, then grief and disquiet breeds there; but keep the eye of conscience clear, and all is well. What *Solomon* saith of a good stomach, I may say of a good conscience: *To the hungry soule* Prov. 27. 7. every bitter thing is sweet; so to a

R

good

good conscience every bitter thing
is sweet, it can pick contentment
out of the Grasse. Good conscience
turns the waters of Marah in-
to wine. Would you have a quiet
heart, get a smiling conscience. I
wonder not to hear Paul say, he was
in every state content; When hee
could make that triumph, I have
lived in all good conscience to this day.

* Act. 23.

1.

When once a mans reckonings are
clear, it must needs let in abundance
of contentment into the heart.

Good conscience can suck content-
ment out of the bitterest drugges; un-
der standers, *This is our rejoicing, the*

* 2 Cor. 1.

12.

testimony of our conscience; in case of
imprisonment, Paul had his prison-
songs, and could play the sweet les-
son of contentment when his feet

* Act. 16.

25.

Augustine.

were in the stocks; one calls it *bona*
conscientia Paradisi, the Paradise of
a good conscience, and if it be so, then
in prison wee may be in Paradise.
When the times are troublesome,

good

good conscience makes a man's life
 conscience be clear, what though the
 dayes be cloudy? Is it not a comfort
 ment to have a friend alwayes by, who
 speak a good word for us? such a
 friend is conscience. Good consci-
 ence, as *David's Harp*, drives away
 the evil spirit of discontent. When
 thoughts begin to arise, and the heart
 is disquieted, Conscience saith to a
 man as the King did to *Nehemiah*,
Why is thy countenance sad? *Neb. 2.*
 saith Conscience, hast not thou the
 seed of God in thee? art not thou an
 heir of the Promise? Hast not thou
 a treasure that thou canst never be-
 plundered of? Why is thy counte-
 nance sad? Oh keep conscience
 clear, and you shall never want con-
 solation. For a man to keep the
 pipes of his body, the veines and ar-
 teries free from colds and obstruc-
 tions, is the best way to maintaine
 health. So, to keep conscience
 clear, and to preserve it from the ob-

obstructions of guilt, is the best way to maintaine contentment. First conscience is pure, and then peaceable.

S a c r . 5.

5. Rule. *Learn to deny your selves.*

Look well to your affections, bridle them in. Do two things,

1. Mortifie your desires.

2. Moderate your delights.

1. *Mortifie your desires*; Wee must not be of the Dragons temper, who (they say) is so thirsty, that no water will quench his thirst; *Mortifie therefore your inordinate*

* Col. 3. 5. *affection*; in the Greek it is *involuntaria*, *namque*, your *evil affection*; to shew that our desires when they are inordinate, are *evil*. Crucifie your desires,

fires, ~~perishers~~, be as dead men; a dead man hath no appetite.

Quest. How should a Christian martyr his desires? *Quest.*

Quest. 1. Get a right judgement of the things here below: They are mean beggarly things; *Wilt thou set thine eyes upon that which is not?* *Ans.* The appetite must be guided by reason; the affections are the feet of the soule, therefore they must follow the judgement, not lead it. * Pro. 23. 5

2. Often seriously meditate of mortality; Death will soon crop those flowers which wee delight in, and pull down the fabrick of those bodies which we so garnish and bezzutifie. Think when you are locking up your money in your chest, who shall shortly lock you up in your coffin?

2. *Moderate your delights.* Set not your hearts too much upon any creature *. What we over-love, we shall over-grieve. *Rachel* * PC 6 2. 10

set her heart too much upon her children, and when she had lost them, she lost her self too; such a yeine of grief was opened as could not be stetched, she refused to be comforted. Here was discontent. When we let any creature be too near our heart, when God pulls away that comfort, a piece of our heart is rent away with it. Too much fondnelle ends in frowardnelle. Those that would be content in the want of mercy, must be moderate in the enjoyment. *Jonathan* dipt the rod in honey, he did not thrush it in. Let us take heed of ingulphing our selves in pleasure, better have a spare diet, then by having too much to surfeit.

S e c t. 6.

6. Rule. *Get much of beaueh into your heart.*

Spiritual things satisfie; the more of heaven is in us, the lesse earth will content. He that hath once tasted the love of God, his thirst is much quenched toward sublumry things; the joyes of Gods Spirit are heart-filling and heart-cheering joyes; he that hath these, hath heaven begun in him; Rom. 14. 17. and shall we not be content to be in heaven? Oh get a subline heart, *Seek the things that are above*; flie aloft in your affections, thirst after the graces and comforts of the Spirit; the Eagle that flies above in the aire, fears not the sting of the serpent, the serpent creeps on his belly, and stings onely such creatures as goe upon the earth.

Ps. 63. 5.

Col 3. 1

Discontent is a Serpent that stings
 onely an earthly heart; an heavenly
 soule that with the Eagle flies aloft,
 findes abundantly enough in God to
 give contentment, and is not stung
 with the cares and disquiets of the
 world: which

and which is the
 serpent of the desert,
 which is the serpent of the desert,
 which is the serpent of the desert,
 which is the serpent of the desert,

7. Rule. Look not so much on the
 dark side of your condition, as
 on the light side.

God doth chequer his providen-
 ces, white and black, as the pillar of
 cloud had its light side and dark look
 on the light side of thy estate; who
 looks on the back side of a landskip?
 Suppose thou art cast in a Law-suit;
 there is the *dark side*; yet thou hast
 some land left, there is the *light side*.
 Thou hast sickness in thy body, there
 is the *dark side*; but grace in thy
 soule,

foule, there is the *light side*. Thou
 hast a child taken away, there is the
dark side; thy husband liues, there
 is the *light side*. Gods providences
 in this life are various, represented
 by those speckled horses among
 the Myrtle-trees *, which were ^{as} ~~red~~ * Zach 1.
 and *white*; mercies and afflictions
 are interwoven, God doth speckle
 his worke. Oh, saith one, I want
 such a comfort: but weigh all thy
 mercies in the balance, and that will
 make thee content. If a man did
 want a finger, would he be so discon-
 tented for the losse of that, as not to
 bee thankfull for all the other parts
 and joints of his body? Look on the
light side of your condition, and
 then all your discontents will easily
 disband; doe not pore upon your
 losses, but ponder upon your mer-
 cies. What? wouldst thou have no
 crosse at all? Why should one man
 think to have all good things, when
 himselfe is good in part? wouldst
 thou

thou haue no euill about thee, who
hast so much euill in thee; thou art
not fully sanctified in this life, how
then thinkest thou to be fully satis-
fied: never look for perfection of
contentment till there be perfection
of grace.

SECT. 8.

3. Rule. Consider in what a posture we
stand here in the world.

1. We are in a *military* condition;
* 2 Tim. 2 we are *souldiers* *; now a souldier is
3 content with any thing, what though
he hath not his stately house, his rich
furniture, his soft bed, his full table;
yet doth not complaine; he can lie in
straw as well as doune; he mindes
not his lodging, but his thoughts run
upon dividing the spoile, and the gar-
land of honour that shall bee set
upon

upon his head; and for hope of this, is content to runne any hazard, endure any hardship. Were it not absurd to hear him complaine that he wants such provision, and is faine to lie out in the fields: a Christian is a *military person*, he fights the Lords battels, he is Christs Ensigne-bearer. Now, what though hee endures hard fare, and the bullets flie about, he fights for a Crowne, and therefore must be content.

2. We are in a *peregrine condition*; Pilgrims and Travellers. A man that is in a strange countrey is contented with any diet or usage, hee is glad of any thing, though he hath not that respect or attendance as he looks for at home; nor is capable of the priviledges and immunities of that place, he is content; he knowes when he comes into his own countrey he hath lands to inherit, and there he shall have honour and respect: So it is with a childe of God, he is in a pilgrim-

pilgrim-condition, *I am a stranger with thee, and a sojourner, as all my*

* Pf. 39.¹² *fathers were* *. Therefore let a Chri-

stian be content, he is *in* the world, but not *of* the world; he is borne of

* Heb. 12.

10.

God, and is a Citizen of the new *Jerusalem* *; therefore, though *hee*

* 1 Cor. 4.

11.

hunger and thirst, and have no certain dwelling place *, yet he must be con-

tent; it will be better when he comes into his own countrey.

3. We are in a *mendicant condition*; we are beggars, we beg at heaven gate, *Give us this day our daily bread*; we live upon Gods almes, therefore must be content with any thing; a begger must not pick and choose, he is contented with the refuse. Oh, why dost thou murmur that art a begger, and art fed out of the almes-basket of Gods providence?

SECT. 9.

Sect. 19.

9. Rule. Let not your hopes depend
extrinsicē upon these outward
things.

Leane not upon sandy pillars;
wee oft build our comfort upon such
a friend or estate, and when that
prop is removed, all our joy is gone,
and our hearts begin either to faile
or fret. A lame man leanes on his
crutches, and if they break he is un-
done: let not thy contentment goe
upon crutches, which may soon faile;
the ground of contentment must be
within thy selfe. The word *duradera*,
which is used for contentment, sig-
nifies selfe-sufficiency; a Christian
hath that from within that is able to
support him; that strength of faith
and good hope through grace, as bears
up his heart in the deficiency of out-
ward

ward comforts. The Philosophers of old, when their estates were gone, yet could take contentment in the goods of the minde, their learning and vertue; and shall not a beleever much more in the grace of the Spirit, that rich enamel and embroidery of the soul: Say with thy self, If friends leave me, if riches take wings, yet I have that within comforts me, viz. an heavenly treasure, *Omnia mea mecum porto*; when the blossoms of my estate are blown off, still there is the sap of contentment in the root of my heart, I have still an interest in God; and that interest cannot be broken off. Oh never place your felicity in these dull and beggerly things here below.

SECT. 10.

S E C T. 10.

10. Rule. *Let us often compare our condition.*

Quest. *How should I compare?*

Ans. *Make this five fold comparison.*

I. Let us compare our condition ^{1. Compari-} and our desert together; if we have ^{son.} not what we desire, we have more then wee deserve. For our mercies, we have deserved lesse; for our afflictions, we have deserved more.

First, in regard of our mercies, we have deserved lesse. What can we deserve? *Can man be profitable to the Almighty?* we live upon free grace. Alexander gave a great gift to one of his subjects; the man being much taken with it, This (saith he) is more then I am worthy of; I do not give thee this, saith the King, because thou

art

are worthy of it, but I give a gift like *Alexander*. Whatever we have is not *merit*, but *bounty*; the least bit of bread is more then God owes us; wee can bring faggots to our own burning, but not one flower to the garland of our salvation; he that hath the least mercy, will die in Gods debt.

2. Secondly, in regard of our afflictions we have deserved more. *Thou hast punished us lesse then our iniquities deserve* *. Is our condition sad :

* Ezra 9.

13. we have deserved it should be worse; hath God taken away our estate from us: he might have taken away Christ from us: hath he thrown us into prison? he might have thrown us into hell; hee might as well damne us, as whip us; this should make us contented,

2. *Compara-
rison.*

* *Dum tibi
aliena peri-
cula memo-
ras, minus
portas tua.
Ibid, Soli-
loq. l. 1.*

2. Let us compare our condi-
tions with others, and this will make
us content; wee look at them who
are above us, let us look at them
who are below us*; we see one in his
filks,

filks, another in his sackcloth; one hath the waters of a full cup wrung out to him; another is mingling his drink with teares; how many pale faces doe we behold, whom not sicknesse, but want hath brought into a consumption I think of this and be content. 'Tis worse with them, who perhaps deserve better then wee, and are higher in Gods favour. Am I in prison? was not *Daniel* in a worse place, viz. the Lions den? Do I live in a meane cottage? look on them who are banished from their houses. We read of the Primitive Saints, *that they wandered up & down in Sheeps skins and Goats skins, of whom the world was not worthy**. Hast thou a gentle fit of an Ague? look on them who are tormented with the stone and gout, &c. others of Gods children have had greater afflictions, and have borne them better then we. *Daniel* fed upon pulse and dranke water, yet was fairer then they who

*H. b. i. 1.
17.

* Dan. 1. ate of the Kings portion *; some
 15. Christians who have been in a lower
 condition, that have fed upon pulse
 and water have looked better, viz.
 been more patient and contented
 then we who enjoy abundance. Do
 others rejoyce in affliction, and do
 we repine? Can they take up their
 crosse, and walk chearfully under it,
 and do we under a lighter crosse mur-
 mure?

3. Let us compare our condition
 with Christs upon Earth; what a
 poor, mean condition was he pleased
 to be in for us: he was contented with
 any thing. For ye know the grace of
 our Lord Jesus Christ, that though he
 was rich, yet for your sakes he be-
 came poore*. He could have brought
 down an house from heaven with
 him, or challenged the high places of
 the earth; but he was contented to
 be in the wine-presse, that wee might
 be in the wine-celler; and to live poor,
 that we might die rich; the manager
 was

* 2 Cor.
 8. 9.

was his oradie, the cobwebs his cano-
py; he who is now preparing man-
sions for us in heaven, had none for
himselfe on earth, *he had no where to
lay his head.* Christ came in *Forma
pauperis*; who being in the forme of
God, took upon him the forme of a ser-
vant*. We read not of any summes * Phil. 2. 7.
of money he had; when he wanted
money he was faine to work a mira-
cle for it*. Jesus Christ was in a low * Mat. 17.
condition, he was never high, but 27
when he was lifted up upon the
Crosse, and that was his humility; he
was content to live poor, and die
curst. Oh compare your conditi-
on with Christs.

4. Let us compare our condition 4. *Compa-*
with what it was once, and this will *rison.*
make us content.

First, let us compare our *spirituall* 1.
estate with what it was once. What
were we when we lay in our blood?
we were heirs apparent to hell, having
no right to pluck one leafe from the

tree of the promise; it was a *Christlesse*
 * Eph. 2. and *hopelesse* condition, Ephes. 2. 12.
 12. but now God hath cut off the entaile
 of hell and damnation; he hath taken
 you out of the wild Olive of nature,
 and ingrafted you into Christ, ma-
 king you living branches of that li-
 ving Vine; he hath not onely caused
 the light to shine *upon* you, but *into*
 * 2 Cor. 4. you*, and hath interessed you in all
 6. the priuiledges of sonship; is not here
 that may make the soul content?

2.

Secondly, let us compare our *tem-
 porall estate* with what it was once: a-
 las, we had nothing when we stepp'd
 out of the womb; *For we brought no-
 thing with us into the world* *; if we
 * 1 Tim. 6. 7. have not that which we desire, wee
 have more then we did bring with
 us; wee brought nothing with us
 (but sinne;), other creatures bring
 something with them into the world;
 the Lamb brings wooll, the Silke-
 worme silke, &c. but we brought
 nothing with us. What if our con-
 dition

dition at present be low: it is better then it was once; therefore having food and raiment, let us be content; whatever we have, Gods providence fetcht it in to us; and if we lose all, yet we have as much as we brought with us. This was that that made *Job* content, *Naked came I out of my mothers womb**, as if he had said, though *Job 1. 21* God hath taken away all from me, yet why should I murmur? I am as rich now as I was when I came into the world; I have as much left as I brought with me; naked came I hither; Therefore blessed be the Name of the Lord.

5. Let us compare our condition with what it shall be shortly, There is *5. Comparison.* a time shortly coming, when if we had all the riches of *India*, they would do us no good; we must die, and can carry nothing with us; so saith the Apostle, *It is certain, we can carry nothing out of the world**; therefore it follows, *having food and raiment, let* *1 Tim 6. 7*

*Vetera
peribunt
sepulchra,
et non
scietis
diem
et horam
adventus
filii
hominis.*
Bede.

us be therewith content, verse 8. Open the rich mans grave, and see what is there; you may finde the *Misers* bones, but not his riches: were we indeed to live for ever here, or could wee carry our riches into another world, then indeed we might be discontented when we look upon our empty bags; but it is not so: God may presently seale a warrant for death to apprehend us, and when we die, we cannot carry our estate with us. Honour and riches descend not into the grave, why then are we troubled at our outward condition? why doe we disguise our selves with discontent? Oh lay up a stock of grace, be rich in faith and good works, these *riches will follow us**; no other coine but grace will passe currant in heaven, silver and gold will not goe there; labour to *be rich towards God**; and as for other things, be not solicitous, *we shall carry nothing with us.*

* Rev. 14.
13.

* Luke 12
21.

en de l'histoire de la ville de 8. Open

the rich mans grave and the wretched

Sept. 11.

But, as the Court said, the Government's case is not airtight. It is not airtight because the Government has not shown that the defendant was involved in the conspiracy. It is not airtight because the Government has not shown that the defendant was involved in the conspiracy. It is not airtight because the Government has not shown that the defendant was involved in the conspiracy.

Rule. Go not to bring your conditions
to your minds but bring your

mind to your condition.

corrected version we look upon as the

The way for a Christian to be

contented, is not by raising his estate

higher, but by bringing his spirit

lower; not by making his barriers wider, but his heart narrower*—one

wider, but his heart narrower, than
man a whole Lordship or Manor

will not content, another is satis fi

ed with a few acres of land; what is

the difference: the one studies to fa-

istic curiosity, the other necessity;

the one thinks what he may have the
the other man *same* *

other what he may spare. I should like to know
how much he can spare.

παλῶν γενηάτων· δέ μὲν οὕτως καὶ πάλλας φειβ

ἀλλ' ὁ μνηστὴρ χρεῖαν ἔχων. Chrysost.

...the world may

54

* Non quia
parum ha-
bet, sed quia
plus cupit,
pauper est.
Laert. Di-
ogenes.

*Si vñ eff
Drugs (in
quæ Py-
thocles) no
est pecuni
adjaciendū
sed cupidī-
tatibus de-
trahendum

* Πλέσι
νδ' ἔκ ο

παλιν χρημάτων. ὁ δὲ ὁμοῦ, καὶ πάλιν ἀντιβιβλῆται
ἀλλ' ὁμοῦ ἐνδεὲς χρεῖαν ἔχων. Chrysost.

\$4

SECT

S E C T. 12.

12. Rule. Study the vanity of the creature.

It matters not whether wee have more or lesse of these things, they have vanity written upon the frontispice of them; the world is like a shadow that declineth; it is delightful, but deceitfull, it promiseth more then we finde, and it failes us when we have most need of it*. All the world rings changes, and is constant onely in its disappointments: what then if we have lesse of that which is at best but voluble and fluid? The world is as full of *mutation* as *motion*; and what if God cuts us short in sub-lunaries? The more a man hath to do with the world, the more he hath to do with vanity. The world may be compared to yce, which is smooth,
but

* O quan-
tum est in
rebus in-
stabile.

but slippery ; or to the Egyptian
Temples, without very beautiful and
sumptuous, but within nothing to
bee seene but the image of an Ape;
every creature saith concerning satis-
faction, *It is not in me.* The world is
not a filling, but a flying comfort.
Tis like a game at Tennis ; Provi-
dence bandies her golden balls, first
to one, then to another. Why are
we discontented at the losse of these
things, but because we expect that
from them which is not, and repose
that in them, which ought not? *Jo-*
nah was exceeding glad of the Gourd?
what a vanity was it? is it much
to see a withering Gourd smitten?
or to see the Moone dressing it self
in a new shape and figure?

Jonah

4. 6.

*Quid est
omnis hujus
mundi vo-
luptas? an-
non vitrens
bedera, qua
textilis syl-*

*va per partem inserpit, latamque supra caput umbram expli-
cat? parvus Dæm vermem ex percussu bederam, & exaruit:
is à prorsus bedera nostra subito marcescunt, simulque cum illis
omne illud umbratile gaudium.* Drexel, de Bter. p. 163.

SECT.

S E C T I O N 13.

13. Rule. Get phancy regulated.

It is the phancy which raiseth the price of things above their reall worth; what is the reason one Tulip is worth five pounds; another perhaps not worth one shilling; phancy raiseth the price, the difference is rather imaginary then reall: so, why it should be better to have thousands then hundreds, is, because men phancy it so; if we could

** Status humilis efficax virtutis gymnasium. Acheilaeus.*

** Dulcis proficiens aqua si. vera Petra fluens, sive in poculo, sive ex mandibulo asini, ad restringendam suam sufficit. Panis subcinericius, mel agreste possunt te forsem redde-
dere aquae ac cibi splendidi-
ssima. Hyperius.*

phancy a lower condition better, * as having lesse care in it, and lesse account, it would be far more eligible; the water that springs out of the rock, drinks as

sweet, as if it came out of a golden chalice *; things are as we phancy them.

Ever

Ever since the fall the phancy is distempered; God saw that the imagination of the thoughts of his heart were evill *. Phancy looks through * Gen. 6.5 wrong spectacles; pray that God will sanctifie your phancy; a lower condition would content, if the minde and phancy were set right. Diogenes preferred his Cynical life before Alexanders royalty; he phancied his little cloyster best. Fabricius a poor man, yet despised the gold of King Pyrrhus.

Contentus honesto

Fabricius parvo spernebat munera regum.

Sudabatque gravi Consul Serranus aratro. Claud. l. 1.

Could wee cure a distempered phancy, we might soone conquer a discontented heart.

SECT.

Et dicitur in natura

Lucan. I. 4. Epithal.

The flower is good, I'd then the

eye, how quickly would a man

14. Rule. Consider how little will suffice nature.

The body is but of small continent,
and is easily recruited. Christ hath
taught us to pray for our daily bread;
Parva seges satis est, nature is con-
tent with a little; *μή διψᾷ, μή ἐρύει*,
not to thirst, not to starve is enough,
saith Gregory Nazianzen; meat and
drinke is a Christians riches, saith
St. Hierome*; and the Apostle saith,
Having food and raiment, let us be
content.

* *Cibus &
potus sunt
divitia
Christiano-
rum.*

— *O prodiga rerum*
Luxuries, nunquam parvo contenta
paratu,
Et quæstorum pelago, terræq; ciborum
Ambitiosa Fames, & lauta gloria
mensæ.
Discite quim parvo liceat producere
vitam, Et

Et quantum natura petat. —

Lucan. l. 4. *Pharſal.*

The ſtomack is ſooner fill'd then the eye ; How quickly would a man be content, if he would ſtudy rather to ſatisfie his *hunger* then his *humour*?

SECT. 15.

15. Rule. *Beleeve the preſent condition is beſt for us.*

Fleſh and blood is not a competent judge. Surfeited ſtomacks are for banqueting ſtuffe ; but a man that regards his health, is rather for ſolid food. Vaine men fancy ſuch a condition beſt, and would flouriſh in their bravery ; whereas a wiſe Chriſtian hath his will melted into Gods will, and thinks it beſt to be at his finding. God is wiſe, he knowes whether we need food, or phyſick ; and if wee could acquieſce

in

in providence, the quarrell would soon be at an end. O, what a strange creature would man be, if he were what he could wish himself? Be content to be at Gods allowance. God knowes which is the fittest pasture to put his sheep in; Sometimes a more barren ground doth well, whereas rank pasture may rot. Doe I meet with such a crosse? God shewes me what the world is; he hath no better way to weane me, then by putting mee to a step-mother. Doth God stint me in my allowance? he is now dieting me. Do I meet with losses? it is that God may keep me from being lost. Every crosse winde shall at last blow mee to the right port. Did we beleieve that condition best which God doth parcell out to us, we should chearfully submit, and say; *The lines are fallen in pleasant places.*

Sa cr. 16

16. Rule. Do not too much indulge the flesh.

Wee have taken an oath in Baptisme to *forsake the flesh*. The flesh is a worse enemy then the devil; it is a *base traitour*: an enemy within is worst. If there were no devil to tempt, the flesh would be another *Eve* to tempt to the *forbidden fruit*. Oh take heed of giving way to it; whence is all our discontent, but from the fleshly part. The flesh puts us upon the immoderate pursuit of the world; it consults for ease and plenty; and if it be not satisfied, then discontents begin to arise. Oh, let it not have the reines, martyr the flesh; in spirituall things the flesh is a *sluggard*; in secular things an *Horseleech*, crying, Give, give. The flesh is an enemy

A box
Tom-trai-
tour.

* Non du-
rum est
quod passi-
mur, sed
molles su-
mus. Sc.
neci.

enemy to suffering *, it will sooner
make a man a *Courtier* then a *Martyr*.
Oh keep it under ; put its neck under
Christs yoke, stretch and naile it to
his *Crosse* ; never let a *Christian*
look for *contentment* in his spirit, till
there be *confinement* in his flesh.

SECT. 17.

17. Rule. *Meditate much on the glory
which shall be revealed.*

There are great things laid up in
heaven ; Though it be sad for the
present, yet let us be content in that
it will shortly be better ; it is but a
while ; and we shall be with Christ,
bathing our souls in the fountaine of
his love ; we shall never complain of
wants or injuries any more ; our
crosse may be heavie, but one sight
of Christ will make us forget all our
former sorrowes. There are two
things should give contentment.

1. That God will make us able to
bear

200
bear our troubles. God, who
suffereth doth like a Father; who
will not let the strings of his Lute be
too slack, lest it spoile the harp;
nor will he suffer them to be too much
stretched, lest they break. So doth God deal with us,
he will not let us have too much pro-
perity, lest this spoile the music of
prayer and repentance; nor yet too
much adversity, lest the spirit be
deserous, and the soules of
both made.

21 When we have suffered awhile
we shall be perfected in glory; the
Crosse shall be our ladder by which
we shall climbe up to heaven. Be then
content, and the scene will alter.
God will ere long turn our water in-
to wine, the hope of this is enough
to drive away all distempers from
the heart. Blessed be God, it will
be better: *We have no continued City
here*, therefore our afflictions cannot
continue. A wise man looks still to
the

100/10

100/10
16.
1 Pet. 5
20.

Heb. 13

the end. The end of the just men is
peace. He thinks, the smoothness
of the end should make amends for
the ruggedness of the way. Oh eter-
nity! eternity! think often of the
Kingdom prepared. David was ad-
vanced from the field to the throne.
First he held his *Shepherd's staff*, and
thence after the *royal Scepter*. Gods
people may be put to hard services
here, but God hath chosen them to
be *Kings*, to sit upon the throne with
the Lord Jesus. This being weigh-
ed in the balance of Faith, would be
an excellent means to bring the
heart to contentment.

His will shall be done in heaven and earth.
S E C T 18.
Rule 18. *Be much in Prayer.*

The last Rule for Contentment is,
Be much in Prayer. Beg of God that
he will work our hearts to this blessed
frame. *If any man afflicted, let him
pray.* So, *if any man discontented,*

* Jam. 5.
13.

let

let him pray. Prayer gives vent. The opening of a vein lets out the bad blood. When the heart is filled with sorrow and disquiet, prayer lets out the bad blood. The key of prayer oiled with teares, unlocks the heart of all its discontent. Prayer is an holy spell or charme to drive away trouble. Prayer is the unbofoming of the soule, the unloading of all our cares in Gods brest, and this affers in sweet contentment. When there is any burden upon our spirits by opening our minde to a friend, we finde our hearts finely eased and quieted. It is not our strong resolution, but our strong requests to God which must give the heart ease in trouble; by Prayer the strength of Christ is brought into the soule; and whole that is, a man is able to go through any condition. Paul could be in every state content; but that you may not think this was to do this of himself, he tells you, that though

he would want and a
 bound, and do all things; yet it
 was through Christ
 strengthening him Phil.
 4. 13. This is the childe
 that writes, but it is the
 Scrivener guides his
 hand. St. Paul arrived
 at the hardest duty in Religion, viz.
 Contentment; but the Spirit was his
 strength, and Christ his strength, and
 this strength was offered in by holy
 prayer. Prayer is a powerfull Ora-
 tion, as *Constantine* the Emperour as
 he did write Christs Name upon his
 door, so he did invoke his Name in
 his closet. Prayer is an exercise with
 God, and on against sin. The
 best way is to pray down discontent.
 What *Luther* saith of Conscience,
 I may say of Discontent; Prayer is a
 sacred Leech to suck out the ve-
 nome and swelling of this passion.
 Prayer composes the Heart, and
 brings

* AAA. I have prayed
 yocig to the Lord
 wos epilaubayen, to
 xios edvralgou etna
 cadvaquillu, in xpo.
 in dudu to kathebaun
 edvto to rir igu de so-
 xro. etna. Christ
 epituu. 8.
 xolob

* Eusebim.

* Oratio est
 birudo
 anima.

T

brings it into tune. Hath God deprived you of many comforts? Bless God that he left you the Spirit of Prayer.

Use. 6. The last use is of comfort, *Use. VI.* or encouraging word to the contented Christian. If there be an heaven upon earth, thou hast it. O Christian, thou may'st insult over thy troubles, and with the *Leviathan* laugh at the shaking of a spear, *Job 41.29* 41. 29. What shall I say: thou art a crown to thy profession; thou dost hold it out to all the world, that there's vertue enough in Religion to give the soule contentment. Thou shewest height of grace. When grace is *crowning*, it is not so much for us to be content; but when grace is *conflicting*, and meets with crosses, tentations, agonies; now to be content, this is a glorious thing indeed. To a contented Christian, I shall say two things for a farewell.

First, God is exceedingly taken

with such a name of meat. God hath
 of a contented Christian, as David
 once said of Goliath's sword; There is
none like that, give it me, 1 Sam. 21.

IV. If you would please God, and be
 men of his heart, be contented. It is
 said that Rebecca made Isaac's savoury
 meat, such as her husband loved;
 would ye give God such a dish as he
 loves? bring him this of Content-
 ment. The Musician hath many les-
 sons to play, but he hath one above
 all the rest: There are many lessons
 of holy Musick that delight God, the
 lesson of repentance, humility, &c.
 But this lesson of Contentment is
 the sweetest lesson that a Believer
 can play. God hates a froward spirit.
 Secondly, the contented Chri-
 stian shall be no loser. What lost Job
 by his patience. God gave him three
 times as much as he had before.
 What lost Abram by his content-
 ment? he was content to leave his
 Country at Gods call; the Lord
 makes

makes a Covenant with him, that he
 would be his God, Gen. 17. Hee
 changeth his Name, no more *Abraham*,
 but *Abraham* the Father of many
 Nations. God makes his seed as
 the Stars of heaven; nay, honours
 him with this title, *The Father of
 the Faithfull*. The Lord makes
 known his secrets to him, *Shall* Gen. 18.
I hide from Abraham the thing that I
will do? God settles a rich inheri- 17.
 tance upon him, that land which was
 a type of heaven, and afterwards
 translated him into the blessed Para-
 dise. God will be sure to reward the
 contented Christian. As our Saviour
 said in another case to *Nathaniel*,
Because I said I saw thee under the
fig-tree, beleevest thou? thou shalt see
greater things then these. So, I John 1.50.
 say, Art thou contented (O Christi-
 an) with a little, thou shalt see
 greater things then these. God
 will distill the sweet influences of his
 love into thy soule: Hee will raise
 thee

THE INDEX.

Chap. 1. **T**he Introduction to the Text. page 1, 2.

Chap. 2. Containing the first proposition. p. 5

Chap. 3. Containing the second proposition. p. 10

Chap. 4. Containing the third grand proposition, viz. a gracious spirit is a contented spirit.

The lesson of Contentment is hard to be learned.

It is of universall extent.

Rich men. p. 24

It concernes

Poor men. p. 26

Chap. 5. Whether a Christian may not reform his condition with some sadness, and yet be content?

Whether a Christian may not lay open his grievances to God, and yet be content.

What it is properly that Contentment doth exclude out of its Diocese. pag. 34. Chap.

Chap. 6. Shewing the nature of Contentment. page 36

Contentment is { A divinite thing. P. 36
 { An intrinsecal thing. P. 38
 { An habitual thing. P. 39

Chap. 7. Containing the reasons which presse to holy Contentment.

{ 1. Gods Precept. P. 41

{ 2. Gods Promise. P. 42

{ 3. Gods Decree. P. 43, 44

Chap. 8. The first Use shewing how a Christian may live comfortably in the midst of troubles.

P. 49

Chap. 9. Use 2. A Reproof to the discontented Christian.

P. 52

Chap. 10. Use 3. A swasive to Contentment.

P. 58

Severall Apologies that Discontent makes for it selfe answered.

The first Apology answered. P. 59

The second Apology answered. P. 66

The third Apology answered. P. 72

The fourth Apology answered. P. 78

The fifth Apology answered. P. 85

The sixth Apology answered. P. 90

The

The Index.

The seventh Apology answered.	p. 93
The eighth Apology answered.	p. 96
The ninth Apology answered.	p. 99
The tenth Apology answered.	p. 103
The eleventh Apology answered.	p. 110
The twelfth Apology answered.	p. 114

Chap. 11. Divine Arguments or Reasons to Contentment.

The first Argument, The excellency of Contentment.	p. 118, 119
The second Argument, A Christian hath that which may make him content.	p. 122
The third Argument, Else we confound our prayers.	p. 126
The fourth Argument, By Contentment God comes to have his end, and Satan misseth of his end.	p. 129
The fifth Argument, Thus a Christian gets a victory over himself.	p. 129
The sixth Argument, All crosse providences work for our good.	p. 131
The seventh Argument, The evil of Discontent.	p. 164

Index.

Which appears	The fardiness.	p. 165
in 3. things.	The sinfulness.	p. 167
	The simplicity.	p. 178
The eighth Argument,	The more a man hath, the	
	lesse he is satisfied.	p. 182
The ninth Argument,	The brevity of life.	p. 184
The tenth Argument,	The evils that do attend a	
	prosperous condition.	p. 187
The eleventh Argument,	The examples of those	
	who have been eminent for Contentation.	p. 195
The twelfth Argument,	The present misery and	
	indigence of the godly, is all the hell he shall	
	have.	p. 202
The thirteenth Argument,	Not to have a con-	
	sented minde is a great judgement.	p. 204
Chap. 12. Three Cautions laid down,		
Though a Christian should be in every state con-		
tent, yet		
	1. In his natural estate.	p. 207
he must not be content	2. Where God is dis-	
	honoured.	p. 209
	3. With a little grace.	p. 213
	Chap.	

Chap. 13. The fourth Use, triall: Showing
the Characters of a contented spirit.

1. A contented spirit is a silent spirit. p. 221
2. A contented spirit is a chearfull spirit. p. 223
3. A contented spirit is a thankful spirit. p. 224
4. To a contented spirit nothing comes amisse. p. 226
5. A contented spirit will not rid himself out of trouble by running himselfe into sin. p. 230

Chap. 14. Use 5. Direction, Propounding
several Rules for holy Contentment.

1. Rule. Advance Faith. p. 234
2. Rule. Breath after Assurance. p. 236
3. Rule. Get an humble spirit. p. 238
4. Rule. Keep a clear Conscience. p. 240
5. Rule. Learne to deny your selves. p. 242
6. Rule. Labour for an heavenly heart. p. 247
7. Rule. Look not on the dark side of your condition, but the light side. p. 248
8. Rule. Consider in what a posture you stand here in the world. p. 250
9. Rule. Let not your hopes depend upon extrinsecals. p. 253
10. Rule. Often compare your condition. p. 255
11. Rule.

The Index

11. Rule. Do not so bring your condition to your
minde, but bring your minde to your condi-
tion. p. 263

12. Rule. Study the vanity of the creature. p. 264

13. Rule. Get phancy regulated. p. 266

14. Rule. Consider how little will suffice nature. p. 268

15. Rule. Believe the present condition best. p. 269

16. Rule. Do not too much indulge the flesh. p. 271

17. Rule. Meditate much on the glory to be re-
ceived. p. 272

18. Rule. Be much in prayer. p. 274

Chap. 15. Use 8. Comfort to the comfort-
ed Christian. p. 277

1. Rule. Labour for an heavenly heart. p. 247

2. Rule. Look not on the dark side of your con-
dition, but the light side. p. 248

3. Rule. Consider to what a posture you stand
here in the world. p. 250

FINIS.

4. Rule. Let not your hopes depend upon ex-
terials. p. 252

5. Rule. Often compare your condition. p. 253

6. Rule. p. 254

